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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Recognition in the World to come ; or Christian Friendship on Earth perpetuated in Heaven.* By C. R. MUSTON, A.M. Second Edition. 12mo. Pp. 424. London : Holdsworth and Ball. 1831.

WE have been pleased with this little volume. The spirit of piety, which pervades its pages, is truly commendable ; and the general matter of our author is conveyed in a style of great neatness and perspicuity. Nor will it be thought an equivocal proof of his talent, that, upon the whole, he has treated a topic, peculiarly calculated to kindle the fire of enthusiasm, with considerable prudence. Where the enraptured visionary would indulge in dreams of merest idleness, our author has professed to rely upon the evidence of Holy Writ, and “his chief concern” (as he tells us in his preface, p.v.) “has been to write according to the oracles of God.” He has endeavoured to treat the doctrine which respects the extension of human consciousness into the future world, “in connexion with the nature and grand designs of Christian fellowship, and with the permanent laws and elements of human nature.” Whether we shall be permitted to recognize the friends whom death has torn from us, in the mysterious region which is beyond the grave, is a question which comes home to the bosom of every man who has felt the sympathies of friendship, or wept over the bier of departed worth. To know something of the land whither he is hastening ;—to see, though but darkly, the house of many mansions, where he is taught to expect the rich recompense of his reward ;—to trace the windings of those “rivers of pleasure,” which make glad the city of God, the waters of which it shall be permitted him to drink in the midst of the Paradise of heaven ; is a privilege which may well employ the studious Christian, and minister abundant food to his inquiries. It is, indeed, our duty to weigh the circumstances of our future destination, and so to “set our affections upon things above,” as to strengthen our faith in the

glorious promises of our Redeemer, and to fix our hearts permanently upon the eternal and invisible things, so far as they are revealed for the comfort and edification of believers.

It is especially to be remembered, that there are certain prescribed limits, within which our researches into the world to come must be jealously kept; and that he, who would discourse wisely on the hidden mysteries of the future, must assume for his motto, and adopt for his pattern, the pious maxim of the judicious Hooker,—*"That little of heaven, which we darkly apprehend, we admire; the rest, with religious ignorance, we humbly and meekly adore."** The condition of the departed in heaven, upon which enthusiasm is ever wont to dilate, "with a wide particularity," (according to Paley) is but sparingly touched in the pages of inspiration. "The future happiness of the good, and the misery of the bad, which is all we want to be assured of, is directly and positively affirmed, and is represented by metaphors and comparisons, which were plainly intended as metaphors and comparisons, and as nothing more. As to the rest a solemn reserve is maintained." (Paley's Evidences, Pt. ii. c. 2.) "What those external enjoyments will be, which will make a portion of our future bliss, in what particulars they will consist, we are not informed, probably for this reason, because our faculties, in their present imperfect and debased state, the sad consequence of Adam's fall, are not capable of receiving the information." (Horsley's Sermons.) "We can here form no adequate idea of that happiness which is prepared for the righteous in another life. Indeed it is to be a happiness, raised so far above our comprehension, as well as conjecture, that no description of it can be attempted by ourselves without presumption." (Dr. Eveleigh's Sermons, Vol. II. Sermon X.)

What! shall we then forbear to tread upon this forbidden ground? If the light vouchsafed be dim, are we, therefore, to shut our eyes? Though it do not yet fully "appear what we shall be;" is it, therefore, denied to us to examine, by the rays of the Sun of Righteousness, who brought life and immortality to light, "the realities of a future world," when it must be confessed, by candid inquirers after truth, that "the elevation of our souls depends much upon the strength, expansion, and purity of their conceptions respecting their final and anticipated condition?" With regard to that condition, we are not left destitute of some general knowledge of no inconsiderable importance. It is, under these circumstances, incumbent upon us to gather what little information we can from the pages of inspiration, relative to our state hereafter; and amongst the subordinate motives to Christian

* Ecclesiastical Polity, Book I. Fol. Edit. p. 5.

piety, and the subordinate sources of Christian consolation, we are not unwilling to rank our mental recognition in the world to come, and the perpetuation of our friendships in heaven. We, therefore, open the volume before us with all alacrity; and we must say, in justice to our author, that by a happy concentration of many scattered rays, scarcely discernible by an ordinary eye, and feeble in dispersion, he has thrown a pleasing light upon the subject which he has undertaken to discuss.

Having indulged in some "introductory remarks," (chap. i.) Mr. Muston teaches his readers in the second chapter of his little volume, that "the hope of re-union in another world is accordant with the general apprehension of men." He then (chap. iii.) instructs us in the nature of "Christian friendship," and states that,

The basis on which it rests is that vital union to the Saviour, or relation to him, which belongs to all believers, and in virtue of which there exists amongst them a community of feeling, principle, and privilege.—P. 56.

The fourth chapter introduces us to the proper subject of his inquiry, viz. What is the *scriptural evidence* that Christian friendship, with its accompanying recollections and characteristic pleasures, will be extended beyond the present life? Our author has divided this chapter into five sections, after the following order:

- Sect. I. On the Certainty of a Future State.
- II. On the Local and Common Destination of the Righteous.
- III. On the Certainty of Future Recognitions.
- IV. On the Perpetuation of the Social Principle.
- V. The Future Existence of Specific Affection.

We dismiss from our pages the consideration of the *first* and *second* sections before us, and enter at once upon the *third*, which embraces the characteristic topic of the work upon our table, "*the certainty of future recognitions.*" This is the cardinal point on which the question hinges.

For although we are assured that good men will meet hereafter, and will be united into a perfect and indissoluble society, still their existing friendships must evidently be limited to the present life, if they shall have no remembrance of them, or no knowledge of each other beyond the grave.—P. 80.

But it seems that we are not yet sufficiently prepared, in the judgment of our author, for the consideration of the scriptural evidence to the point under review; and, accordingly, he would fortify our minds by some preliminary remarks. He, therefore, descants in metaphysical refinement upon the topics of *consciousness* and *identity*, both *mental* and *corporal*. We are free to acknowledge that we have read this inconsiderable portion of the volume, thus brought to the notice of the public, with little satisfaction; and we are persuaded that we shall find many to sympathise in the disappointment which we have experienced from the intrusion of these metaphysical niceties, between the conclusion to which we are anxious to arrive on the

question before us, and the scriptural proof of it. We take this opportunity of reminding our author of the principle, with which he commenced his inquiry when he professed to "*follow the footsteps of revelation*,"—"the only light which gleams upon us, and breaks through the clouds which shroud our projects beyond the grave," (p. 3.) And we ask him whether that sound principle is not grievously violated by the following paragraph :

To unravel the mysteries of their sublunary condition—to compare the past with the present—to retrace, in all its windings, the devious and perplexing path through which an invisible hand conducted them to the land of rest and blessedness, WILL SURELY CONSTITUTE, in part, the employment of glorified saints.—P. 89.

Is there aught of *scriptural evidence* for this poetical fiction? Not a particle. We, therefore, impatiently dismiss these fantastic ideas, and demand the prompt and only satisfactory establishment of our author's hypothesis, by proofs adduced from the oracles of God. "HOW READEST THOU?" is the question which we ask; and the testimony of the inspired word is the one witness to which we appeal. In reply to this demand our author quotes many texts of scripture; amongst which he chiefly relies upon Gen. xxxvii. 35; 2 Sam. xii. 22, 23; Jer. xxxi. 15—17; Matt. viii. 11; Matt. xix. 28; Matt. xxvi. 29; Luke ix. 28—33; Luke xvi. 9; Luke xvi. 22—25; 1 Cor. xiii. 12; Col. i. 28; 1 Thess. iv. 13—18; Heb. i. 14; Rev. vi. 9—11.

Our author sums up the scriptural evidence for the doctrine which he is advocating in the following passage; with which we adorn our pages as a fair sample of the general style of the work whence it is extracted.

On the whole, then, it must appear, we conceive, to every reflecting person, both from the general principles, and more direct testimony of the Scriptures, that the evidence in support of future recognition amongst friends, separated by death, is such as to exclude all reasonable doubt. It only remains, in conclusion, to remind the reader, that in order duly to appreciate the force of the argument founded upon the above citations, he must advert to the specific character of the evidence contained in them. It may be objected, as it has often been, that in the passages adduced, no formal proof or direct affirmation is to be found on the subject before us. But granting this to be the fact, what then? Does it follow that the whole argument rests upon uncertain data? This would be an irrational conclusion. For the proof is not the less certain and valid, because of its implied and incidental character. When a doctrine is assumed as the basis of any reasoning, or appears to be casually wrought into the texture of an illustration, it is evidently supposed to be true, and such an appropriation of it amounts to the same thing as a positive affirmation on the particular point, since it originates in a belief that the assumed topic is too obvious, or too generally received, to require that it should be made the subject of explicit statement or formal discussion. The evidence in this case is analogous to that which accompanies the incidental testimony of a credible historian, which every one is aware, is often stronger than that of a direct assertion. The existence of God is not less certainly announced in the language with which divine revelation opens, than if this all-interesting doctrine had been propounded in formal and positive terms; and this remark is applicable to the subject discussed in the present pages; for it is plain from the passages which we have advanced, as

well as from the general language of the Scriptures, that the inspired writers take for granted the certainty of future recognition and extended consciousness, as they do many other important truths which no professing Christian ever thinks of calling in question.—Pp. 129—131.

Having thus established the doctrine of future consciousness and recognition, our author essays, in Sect. IV. of this chapter, to demonstrate "*the perpetuation of the social principle*," as obviously required to the recovery of religious friendship, or to any interest in the society of just men made perfect. The whole tenour of scripture goes to prove the point. "THE COMMUNION OF SAINTS" in the heavenly Jerusalem, undeniably establishes it. The choral harmony of beatified spirits, who shall cast their crowns at the feet of the Lamb, and chant together their everlasting pæans to Him that sitteth upon the throne, demonstrates the same truth. Man shall for ever be characterised by this social principle. Had our author been content with the establishment of this axiom, we should permit him to enjoy his principle, without attempting to controvert its indubitable verity. With his *conclusion* we war not, but with his *premises*. It may be that we are called upon, as Christians, to train ourselves to habits and to exercise powers, which are to acquire new vigour, and to operate through a wider sphere, "when this corruptible shall have put on incorruption." Our moral pursuits, and our intellectual endowments hereafter, may bear, perhaps, *some* resemblance to the present. "We are, therefore, to believe," writes an eloquent lecturer, "that a real, an intimate, and most important connexion subsists between the present life and that which is to follow it; though it surpass our abilities to explain, and, perhaps, to comprehend *the particular powers* with which we shall be invested, and *the particular agency* in which we are to be employed."* How sober, and cautious and wise is this, when compared with the following lucubrations of Mr. Muston.

"We are given to believe that this difference," (*viz.* the difference between what men now are, and what they will be hereafter) "will consist rather in the perfection of those mental powers, and holy affections, which every believer already possesses, and, in an external position, which will admit the full development of them, than in any essential change in the nature and constitution of the human mind. For the salvation of the gospel is a *present good*, enjoyed by all who are 'born of the Spirit:' and those exercises and graces of the regenerated soul, which, *for want of a better term*, are frequently represented to be the *conditions*, are, in fact, the appropriate evidences and movements of spiritual and everlasting life. *Heaven is begun already in the heart* that throbs with pulsations of love to God, and to all beings who bear his radiant image."

* White's Bampton Lectures, Sermon IX. p. 390.

Having quoted John v. 24., and 1 John v. 10—13., as corroborative of these views, our author proceeds thus :

These representations have an obvious bearing upon the immediate point before us. We learn what all analogy suggests, as in a high degree probable, that death will not annihilate any of the original attributes and affections which enter into the constitution of a rational and sensitive creature; or, probably, produce in them any further change than is necessary to harmonize, develop, and raise them to maturity and perfection of character.—Pp. 133—135.

All this *may* be true, for aught we know to the contrary; but we beg leave to challenge our author to prove it to be so by the authority of the written word. It may suit the purpose of a popular declaimer to talk of "heaven already begun in the heart;" and it may please the disciples of Calvin to learn that the exercises and graces of the regenerated soul are called "the CONDITIONS of everlasting life ONLY FOR WANT OF A BETTER TERM;" whilst by sober-minded and modest inquirers after truth, these sprightly flourishes of rhetoric, these pretty flights of poetry, and these mischievous errors in verbal criticism, will be cast to the moles and to the bats; or, in classic phrase,

"in vicum vendentem thus et odores,
Et piper, et quicquid chartis amicitur ineptis."

To call the salvation of the soul a *present good* is, in our poor judgment, to confound the *race* with the *prize*, the *victory* with the *battle*, the *wrestling* with the *laurel*, the *labour* with the *reward*. With regard to the texts, which our author quotes, we would remind him that scripture language is *popular language*, which, understood too strictly, will always mislead; that there are many propositions used in morals and religion, which are, in strictness, only *declamatory expressions*;* and that the meaning of such passages as he has here adduced, in which the *past* and *present* tenses are used instead of the *future* (a thousand examples might here be collected), to manifest the undoubting confidence of the speaker in the *anticipated result*, of which he is discoursing, is merely that whosoever heareth Christ's word, and believeth on him, "*shall as certainly obtain everlasting life, as if he were already possessed of it.*"† If heaven be already begun within us,—if the *prize* of our calling be already in our hands, why do we yet *hope for it*? "Hope that is seen, is not hope; but *if we hope for that we see not, then do we with patience wait for it.*" Rom. viii. 24, 25.

But our limits remind us that it is more than time to quit this portion of the volume under review, and to proceed to the *fifth* section of the chapter which has detained us so long. It treats of "*The*

* See Hey's Lectures, Book IV. Introd. Pt. xi. § 9, 12.

† Dr. Clagett on John v. 24., quoted by D'Oyley and Mant.

future existence of specific affection," or "the concentration and bias of the social principle towards one or more particular objects." B. 141.

We warn our pious author that he is again treading upon perilous ground in his notions of *Christian friendship* in heaven. For what is the basis of friendship? "A similarity of disposition, will, and manners." (Brown's *Essays on the Characteristics*, p. 333.) Or let friendship be defined, in the words of the author just quoted, "a particular love and esteem for the virtuous or worthy;" we ask whether there be room for this amiable and special exercise of affection where are congregated the "*just made perfect*?" If, in that blessed abode *all be perfect*, can this *specific* attachment to *individuals* be *possible*; or, if *possible*, can it be *just* and *reasonable*? It is little to the purpose to allege "that the *preferences* of religious friendship are not inconsistent with feelings of the most extended benevolence," when our argument cuts this ground from beneath our author's feet, by shewing that *in heaven there can be no place for such preferences*. To say that "the circumstances which originate the specific attachments, seem to be involved in the nature and constitution of created beings; and are, therefore, in all probability, felt in every part of the universe;" (p. 144.) is to suppose that our nature and constitution shall be, hereafter, what they are now. A supposition, how gratuitous! "WE KNOW NOT WHAT WE SHALL BE!" As to the scriptural testimonies relied upon by our author, (*viz.* Heb. xiii. 17., Phil. ii. 15, 16., 2 Cor. i. 14.,) we think them altogether inconclusive; nor can we guess how it is possible to extract the *specific* affection contended for, from the *general* love which St. Paul is here said to feel towards the *whole body* of his converts.

That "the perpetuation of Christian friendship accords with the nature and design of Christianity," is the subject of our author's *fifth chapter*; of which we can truly say that it is written with an eloquent animation of style, which well characterises the pious zeal of Mr. Muston, and with a glowing spirit of amiable and affecting tenderness, which it is impossible not to admire. We would gladly gratify our readers by copious extracts; but are compelled to give them only the substance of the chapter as briefly summed up in the concluding paragraph.

Thus, then, the expectation of reunion amongst Christian friends, harmonizes, in a beautiful manner, with the tendency of religion to unite and inspire them with the desire of continued intercourse—with its general character—as a restorative system, which is pledged to raise them to the possession of whatever is really valuable to us—and with the nature and source of that felicity, which consists in the sublime satisfactions of Christian charity, and which, as the Scriptures hold it out as a constituent and important part of the final reward of the faithful steward, demands the future knowledge of existing relations, and the perpetuity of the sacred pleasures which may now accompany them.—P. 168.

"The final meeting and future friendship of the righteous," the subject of Chapter VI., affords our author an auspicious opportunity of manifesting the characteristic beauties of his style, much amiableness of heart, the most charitable piety, and the most unsophisticated sincerity of purpose. Would we could add that he has given us at the same time no just cause of complaint. We are compelled to enter our protest, once more, against many of the tenets advocated in this portion of his volume, as being *utterly destitute of scriptural authority*. Doubtless, all penal and physical evil will be excluded from the realms of immortal bliss, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Doubtless, the New Jerusalem will be a place fitted for glorified beings, the *objects* in which may increase their felicity. Doubtless, the character of the *immaculate* society of heaven may augment the happiness of the redeemed. Doubtless, the fruition of God shall consummate their ecstasy of delight. Doubtless, the "*perfection*" and the "*perpetuity*" of the bliss of the celestial inhabitants shall form the basis of its excellence. Yet we feel, when examining the glowing pictures of our author, as if we were treading the mazes of some fairy paradise; and when in this romantic garden,

"Where gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils,"*

we for a while are tempted to recreate our senses, our "*sight, smell, taste*;"* we are startled from the delicious dream by the voice of God walking in the midst of the garden, and proclaiming, "*Ye know not what ye shall be. It has not entered into the heart of man (to conceive) the things which are prepared for those who love me!*" But we willingly lay aside the harshness of censure, and are much better pleased with an occasion of gratifying our readers with an extract from the chapter before us, of peculiar excellence. It is the last paragraph.

We shall only take occasion to remark, in conclusion, how beautifully the descriptive scenes of heaven, which are presented before us in the word of God, are adapted to that strong tendency which there is in the human mind to range abroad in regions of ideal excellence, and to delight in framing for itself combinations of imaginary good. Formed for the exalted employments and pleasures of immortality, and dwelling in a world which falls so short of our wishes and conceptions of what is lovely and desirable, there are few, especially in the period of youth, who have not harboured visions of beauty and social enjoyment far more refined, permanent, and thrilling, than ever come within the range of our present experience. The disclosures of revelation concerning the celestial world sanctify, as well as meet, this powerful principle of our nature, and assure us that the most pure and beauteous creations of the imaginative faculty, fall far short of the realities which are reserved for the sons of God.—P. 198.

* Paradise Lost, Book IV. v. 156.

We have thus arrived *at the middle* of the little volume, which we have introduced to our readers; and as the remaining moiety, though abounding with admirable advice upon questions of infinite magnitude, and though replete with the maxims of undoubted wisdom and pious exhortation, which the scholar may read for the beauty of the language, and with which the Christian cannot but be edified, presents us with nothing new, and calls for no particular comment at our hands; we shall content ourselves with stating the contents of the several chapters, which stand thus:

- Chap. VII. The Difficulties and Objections connected with the Doctrine of Perpetuated Friendship.
- VIII. Thoughts on the Final Interview of the Wicked, and the ultimate Consequences of Unholy Fellowship.
- IX. Hints on the Importance of Personal Religion, designed chiefly to awaken Serious Inquiry.
- X. Remarks on the Choice of Friends, and on the Formation of the Matrimonial Compact.
- XI. Hints on the Duty of Christians towards their Irreligious Friends.
- XII. Remarks on the Nature and Objects of Church Fellowship.
- XIII. Consolatory Reflections on the Loss of Christian Friends, suggested by the Hope of Reunion.

Here we think we might properly terminate our review. Yet we are sensible that our readers will expect to learn what our author has said of a question, which never fails to perplex inquirers into the condition of the children of God in heaven. We refer to the pain which, it is apprehended, must of necessity accompany any knowledge which the righteous may hereafter have, in regard to the doom of impenitent friends, whom they must know, upon the hypothesis of perpetuated consciousness and mutual recognition, to be in a state of remediless perdition.

The sainted wife may surely thus have to shed the tear of unavailing sorrow over the object of her conjugal love, and the christian parent may be doomed to carry into the regions of light and peace, something of that feeling which agonized the soul of a pious monarch, and wrung from his lips the heart-rending words which he uttered, as he went to his chamber, to mourn in secret over the death of a profligate child, saying, "O! my son Absalom! my son Absalom! would God I had died for thee! O Absalom, my son! my son!"—P. 211.

It is somewhat singular that our author seems partly to rely upon a solution of this difficult question, which flatly contradicts what, in a prior part of his work, he has stated relative to the recognition of our friends hereafter. But we must quote the two contradictory passages.

What blessedness will it be for PARENTS and CHILDREN, and other endeared friends to approach in company, not the streams, but the very fountain of life and happiness, &c.—P. 182.

If the Christian carried into the future world the same affections which are involved in the natural relations of the present life, they would, for aught that appears to the contrary, become the source of inquietude, and embitter the enjoyments of eternity.—P. 214.

We know, indeed, that our author would escape from this charge of inconsistency by insisting upon "the wonderful power of moral character, to awaken or diminish the affections of the heart;" (p. 217.) and by reminding his readers that "the profligacy of a son has often overpowered the natural affection of a sorrowful parent, and turned it into sentiments of strong aversion." (p. 216.) Yet this statement is no answer to our accusation; for, in the first place, our author relies here upon an *extreme* case; and, in the next place, we contend that the *extinction* of the natural affections in heaven, according to the tenour of the passage just quoted from p. 214, is absolutely *irreconcilable* with the assumption of the augmentation of blessedness from the celestial intercourse of *parents and children*.

How much more *wise*, how much more consistent with *piety*, how much more characteristic of christian *humility*, would it be at once to confess our ignorance of these mysteries, and to rest in full assurance that the moral governor of the universe will, in the world to come, "make all things work together for our good," and dispense our respective measures of bliss in perfect accordance with what is equitable and right; "Even so, Lord God Almighty, true and righteous are thy judgments!" We would not be understood to deny the hypothesis of our author touching the recognition of men hereafter, or the perpetuation of christian friendship in heaven. Far from it. There are many arguments, as our author has taught us, to manifest the plausibleness of his position; there are many analogies confirmatory of his doctrine; there are many incidental statements of holy writ which his industry and talent have made to strengthen the opinions which he so zealously advocates; and there are ten thousand moral purposes connected with his hypothesis, which lead us to *wish* it true: but we confess that "*we are not careful*" to spend any anxious intenseness of thought upon a point, which the author of our faith has thought fit to leave in some obscurity; and we are not without fear, that the transcendental pietism engendered by these visions of glory, *above* what God has revealed, may interfere with the sober duties of practical piety, and the homely lessons of daily righteousness, which, through faith in Christ, are the appointed "pathway" to heaven. We have no room for further comment.

There is much amiable piety, much eloquent writing, and much excellent hortatory matter in Mr. Muston's volume. Again we assure him that we have read it with pleasure, though our duty compels us to point out its *exceptionable* parts, amongst which, he will, we are sure, be prepared to hear that we rank the whole of his twelfth chapter, upon "The Nature and Objects of Church Fellowship."

ART. II.—*Origines Liturgicæ, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies. By the Rev. WILLIAM PALMER, M. A. of Worcester College, Oxford. In 2 vols. 8vo. Oxford. 1832. Pp. ccclxiii. 341.*

THE learned author of these volumes has entered upon a field of inquiry, which, though not entirely untrodden, has been so partially and inefficiently explored, as to afford materials of the most profitable and interesting speculation. We are not without commentaries, practical and doctrinal, on the rubrics and services of the English ritual; and many of the prayers, upon which our own are founded, have been produced by Nicholls and others from the Sacramentary of Gregory; but the origin and antiquity of our rites and forms of worship have never, until now, been completely investigated. In the body of the work before us, the text of the common prayer is placed side by side with the ancient sources from which it was derived; and to the whole is prefixed a dissertation, which is by no means the least important feature in the plan, upon the several Liturgies, which were in use in the primitive Christian Churches.

An inquiry of this nature is unquestionably attended with the most important advantages. To observe that the form and substance of our ritual are, *mutatis mutandis*, essentially conformable with the usages of primitive antiquity; that the spirit which they breathe, and the doctrines which they inculcate, have emanated from the sources of Apostolical purity; that the *one Lord Jesus Christ* is still the same powerful mediator, and will continue to intercede for his faithful followers, even unto the end of the world; that the *one faith*, which we still profess, is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;" that the *one baptism*, by which we are baptized into that faith, is still fraught with the same privileges, and as necessary to salvation as when the authoritative command to "baptize all nations" issued from the mouth of the ascending Redeemer; and that the *one God, and Father of all*, is still "above all, and with all, and in all," who worship in spirit and in truth, endeavouring "to keep the unity of the Spirit in the bond of peace;"—to observe all these points of harmony between the primitive Liturgies and our own, inspires us with a degree of veneration for the latter, scarcely inferior to that which we feel for the sacred Scriptures themselves.

There is also another point which renders the study of ancient liturgies peculiarly desirable. If it is an essential in true devotion to "pray with the Spirit," it is no less requisite to "pray with the understanding;" and the aid which is afforded to this end by a comparison of our prescribed forms, with those on which they are built, is incal-

culably great. Many are the obscurities which may be removed by a reference to the original phraseology or construction of a particular petition; to the connexion in which it stands in the primitive formularies; to the situation which the framer may have held in his particular church; and to a variety of incidental circumstances. We would seriously recommend our clerical brethren to examine attentively the authorities, adduced by Mr. Palmer for the origin of our liturgy, if only with the simple view to an exact knowledge of the bearing of its various parts, and a due appreciation of its minutiae. The want of feeling which is sometimes displayed, less frequently, it is true, than formerly, in the performance of divine worship; the evident misconception of the meaning of certain passages; the improper emphases, and frigid monotony of expression, which betray so little attention to the deep and comprehensive import of the service, will thus be never more witnessed among us.

Such will be the result of a fair and attentive perusal of the "*Origines Liturgicæ*;" but a critical examination of the subject will afford abundant occupation for the inquiring theologian. Mr. Palmer commences his Dissertation by restricting the term *Liturgy* to the sense which it bears in the writings of the ancients, as denoting the service used in the celebration of the eucharist. Thus it is synonymous with the word "*missa*" in the western church; and it was with this service that all the primitive liturgies were connected. An opinion seems to have commonly prevailed that there was originally some one Apostolic form of Liturgy, to which all the ancient forms, of which there are any notices in the Patristical writings, must eventually be reduced. From the difference, however, which exists in their several forms and substance, such a supposition is scarcely probable. But let us hear Mr. Palmer:—

After a careful examination of the primitive liturgies of the Christian Church, it appears to me, that they may all be reduced to four, which have been used in different churches from a period of profound antiquity. The first may be entitled the *great Oriental Liturgy*, as it seems to have prevailed in all the Christian Churches from the Euphrates to the Hellespont, and from the Hellespont to the southern extremity of Greece. The second was the *Alexandrian*, which from time immemorial has been the liturgy of Egypt, Abyssinia, and the country extending along the Mediterranean sea towards the west. The third was the *Roman*, which prevailed throughout the whole of Italy, Sicily, and the civil diocese of Africa. The fourth was the *Gallican*, which was used throughout Gaul and Spain, and probably in the exarchate of Ephesus until the fourth century. These four great liturgies appear to have been the parents of all the forms now extant, and indeed of all which we can in any manner discover: and their antiquity was so very remote, their use so extensive in those ages when bishops were most independent, that it seems difficult to place their origin at a lower period than the apostolic age. The liberty which every Christian Church plainly had and exercised, in the way of improving its formularies, confirms the antiquity of the four great liturgies; for where this liberty existed, it could have been scarcely any thing else but reverence for the apostolical source from which the original liturgies were

derived, that prevented an infinite variety of formularies, and preserved the substantial uniformity which we find to have prevailed in vast districts of the primitive Church.

There can be little, if any, doubt that Christian liturgies were not at first committed to writing, but preserved by memory and practice. However, this did not prevent a substantial uniformity from being continually kept up. Each Church might very easily preserve uniformity in its own liturgy; and if all who had originally received the same followed this plan, a general uniformity would be the result. That each Church preserved continually the same liturgy is certain. It is impossible to peruse the notices supplied by the Fathers, without perceiving that the baptized Christians were supposed to be familiar with every part of the service; and continual allusions are made to various particulars as well known, which it would be impossible to explain, except by referring to the liturgies still extant. The order of the parts was always preserved, the same rites and ceremonies continually repeated, the same ideas and language without material variation, transmitted from generation to generation. The people always knew the precise points at which they were to repeat their responses, chant their sacred hymn, or join in the well-known prayer. If, then, each Church preserved uniformity in its own liturgy, a general substantial uniformity would be found after the lapse of some centuries, in the liturgies of those Churches which had originally received the same order. Thus, when we compare the liturgies of the patriarchates or exarchates of Antioch, Cesarea, and Constantinople, as used in the fourth and fifth centuries, we find a substantial uniformity pervading them all. Those parts which are common to all, are found arranged in the same order in all. The principal rights are identical. They agree in their principal ideas. Every thing, therefore, concurs to prove the original identity of all three.—Vol. I. p. 8—10.

Probably liturgies were committed to writing about the beginning of the fourth century. As they necessarily received continual additions and alterations according to existing circumstances, these, and other incidental matters, have naturally introduced a considerable variation in the MSS. These variations, therefore, afford no argument for the mutilation or corruption of the text; though their importance, in respect to the evidence which they afford to the true nature of faith and practice, will necessarily increase, in proportion as we trace back their substance into antiquity.

When their text has been traced to the primitive ages, and we are enabled to bring the sentiments of ancient divines in confirmation of their doctrines, we may receive a satisfaction and confirmation in faith, which cannot perhaps be so fully and completely derived from primitive evidence in any other way. For it was chiefly, if not only, in the mystical liturgy of the eucharist, that the primitive Church spoke without reserve of all the sublimities of Christian faith. When the catechumens and infidels, who were permitted to hear the lessons and sermon, had been dismissed, there was no longer any thing to impede the disclosure of those profound truths, which the faith of the ignorant and undisciplined could not yet receive. It was then, that in the fulness of faith and love and confidence, the brethren offered up prayers to God, and saluted one another with the holy kiss. Then the Bishop, having prepared the bread and the cup, addressed the people, and exhorted them to "lift up their hearts," and "give thanks" to their heavenly Father. After which he offered thanksgiving and blessing to God, the Father, Son, and Holy Ghost, for all his goodness and mercy to the human race; and, having consecrated the elements, concluded the thanksgivings and prayers, with a doxology, to which all the people answered, Amen. This order varied a little in the different liturgies, but its parts are found in all.—Vol. I. p. 13.

Having thus estimated the value of primitive liturgies in general, Mr. Palmer proceeds to ascertain the substance and order of the most important; directing the attention of the students to such points as appear most deserving of notice. The liturgies which he has examined for this purpose, are those which bear the names of *Mark, James, Basil, Chrysostom*, and other fathers, and were in use in the Churches of *Antioch, Cæsarea, Constantinople, Alexandria, Ephesus, Rome, Milan, Africa, Gaul, Spain, and Britain and Ireland*, from the apostolic æra downwards. From the concluding remarks on that of *Alexandria*, the method pursued in the inquiry will readily appear:—

I have, then, shewn that a certain form of liturgy prevailed throughout the patriarchate of *Alexandria* in the fifth century, from a comparison of the liturgies used by two bodies of men who have held no communion since that time. I have compared the liturgy thus ascertained with the writings of the Egyptian fathers of the fifth, fourth, and third centuries; and so far as I can discover from thence, the same order appears to have prevailed from the earliest period. I have also remarked, that the Ethiopians have probably had the same liturgy, *as to order*, since the fourth century, when they derived it from *Alexandria*; and I find that order agreeing with the *Alexandrian* of the fifth century, already ascertained. In conclusion, then, we can ascertain with considerable certainty the words and expressions of the *Alexandrian* liturgy before the council of *Chalcedon*, A.D. 451; and we can trace back its substance and order to a period of far greater antiquity. In fact, there is nothing unreasonable in supposing that the main order and substance of the *Alexandrian* liturgy, as used in the fifth century, may have been as old as the apostolic age, and derived originally from the instructions and appointment of the blessed Evangelist *Mark*.—Vol. I. p. 104.

Previous to the illustration of the particular formularies of the Church of England, by means of the originals, which are to be found in their primitive prototypes, we have an interesting account of the antiquity, service, and offices of the canonical hours of prayer; and to each particular formulary is prefixed a brief and comprehensive notice of its import and position. Remarks in reply to objections, are sometimes incidentally introduced; and others of special historical value, as well as of judicious argument, in connexion with the forms and discipline of the Church of England; some of which, we shall proceed to extract. The following regards the *Absolution* in the Communion Service:—

The Benediction or absolution of the penitent faithful has always been committed to the Bishops and Presbyters in the Christian Church. No instance can be assigned from antiquity, in which the Deacons and Ministers of Christ's Church were permitted, during the liturgy, to give the benediction.

The benediction or absolution of those who have confessed their sins, is always, in the present case, according to the rule of the English Church, performed by the Bishop, if he be present, and if he is not present, by the Presbyter. There was scarcely any ancient liturgy which did not contain a benediction of the people before communion. In the liturgy of *Cæsarea*, about the year 370, the Deacon proclaimed to the people, "Incline your heads to the Lord," and then the Bishop blessed them. In the ancient *Alexandrian* liturgy we find the benediction before communion termed the *absolution*, and approaching to the form and substance of our own.

The absolution which occurs at this place had long been used in the English liturgy at the very beginning of the service. But it is certainly much more consistent with the primitive customs to reserve this benediction, as we do now, to a considerably later period. In the ancient liturgy of the monophysites of Antioch, a benediction occurs in this part of the liturgy, namely, after an exhortation of the deacon, and before the *osculum pacis*, and the form of *sursum corda*. The ancient Western liturgy, published by Illyricus, contains a confession of the priest, and prayers of the people for him, just at this place, as I have observed. We are not, therefore, without several precedents in antiquity both for the substance and the position of our absolution. The following extract from the ancient liturgies of the English Church will shew the source from which our absolution is derived.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen*.

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducat æternam.

In the liturgy of the orthodox of Jerusalem, a prayer of perhaps the seventh or eighth century contains the following petitions, which are not dissimilar: Καὶ νῦν δεόμεθα σου, κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς· ὁρθότομήσον τὴν ὁδὸν ἡμῶν· ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίου βασιλείας ἀξίωσον, ἐν Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν.—Vol. II. pp. 107, 108, 109.

Of the subjoined observations respecting the baptismal offices, the former are curious, and the latter highly valuable:—

SIGNING WITH THE CROSS.—We learn from Tertullian that the Christians were accustomed to sign their foreheads with the sign of the cross in all the actions of their lives; and it may well be supposed that such a custom would be also employed in religious offices and prayers. Accordingly we find that this sign was made in some part of almost every Christian office. Omitting, however, all consideration of the use of this sign in the liturgy, and other parts of divine service, let us notice briefly the accounts which we have of the sign of the cross, as used in the rites of baptism. The sign of the cross was made on those persons who in primitive times were admitted to the class of catechumens, and it was often repeated during the course of their instruction. The candidates for baptism in the Eastern Church about the fourth century were three times signed in the forehead, before the water was consecrated, and baptism administered. In many Churches, also, the water was consecrated with the sign of the cross, and prayer. It is manifest from this, that in primitive times the sign of the cross was not only made on the forehead of the elect at the time of baptism, but was used very often in other ways. It does not seem that any of the most ancient rituals appointed the sign of the cross to be made on the forehead of the person exactly at the time which the English ritual directs. The position of this consignation may therefore be regarded as originally peculiar to the Churches of the British empire, though the act itself is probably not more recent than the apostolical age. The form of words with which the priest is directed to administer this rite in the English ritual is not devoid of resemblance to forms used in several ancient rituals on similar occasions.

ENGLAND. We receive this child into the congregation of Christ's flock, and do sign him with the sign of the

BOBIO. Accipe signum crucis tam in fronte quam in corde. Semper esto fidelis. Templum Dei ingredi—Cole

cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the Devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

SARUM. Trado tibi signaculum Domini nostri Jesu Christi—ut in fide catholica permanear, et habeas vitam æternam, et vivas in sæcula sæculorum. *Amen.*

Deum Patrem omnipotentem, et Jesum Christum filium ejus, qui venturus est judicare vivos et mortuos, et sæculum per ignem, cum Spiritu Sancto in sæcula sæculorum.

CONSTANTINOPLE. Σημειώθητω ὁ σταυρὸς τοῦ μονογενοῦς σου νιού ἐν τῇ καρδίᾳ καὶ τοῖς διαλογισμοῖς αὐτοῦ, εἰς τὸ φεύγειν τὴν ματαιότητα τοῦ κόσμου, καὶ πᾶσαν τὴν πονηρὰν ἐπιβουλὴν τοῦ ἐχθροῦ, ἀκολουθεῖν δὲ τοῖς προτάγμασί σου.—Vol. ii. pp. 190, 191.

THE ADMINISTRATION OF PRIVATE BAPTISM.—The Catholic Church has always been accustomed to admit the private baptism of persons who are unable from sickness to receive that sacrament in public. In such cases of necessity, baptism was administered with very few forms, and often consisted of nothing more than the affusion of water on the person baptized, with a repetition of the words of baptism. It is unnecessary for me to enter on the discussion relative to the proper ministers of baptism, which has been treated with his usual learning by Bingham, in his *Scholastical History of Lay-Baptism*. The Church of England has not encouraged the practice of baptizing children by the hands of laymen or women, even in urgent cases. But it cannot, with reason, be apprehended that infants, who depart before baptism can be administered, are without the benefits of that sacrament. Because the catholic Church has always held that the wish to receive baptism is sufficient in a case of necessity; and if the Church, who hath the power of administering this sacrament, be prevented by the visitation of God from fulfilling her intentions, her desire and wish are sufficient to remove apprehension. It is needless to make any lengthened observations on the practice of the Church of England in the administration of baptism in private. The rubric informs us, that we should "not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again." This is also a rubric in the manual of the Church of Salisbury.—Vol. II. pp. 194, 195, 196.

The Communion of the Sick is thus defended:—

The English ritual, in conformity with the universal practice of the Catholic Church, has directed the holy communion to be administered to the sick. It is of course unnecessary to defend or justify this practice to those who have a right faith with regard to that sacrament; but it may be objected to the English ritual, that the custom of the Christian Church has been to reserve the sacraments of Christ's body and blood from the public liturgy, and not to consecrate them in private. It is true, that this reservation has been the most usual, and, perhaps, the most ancient practice of the Church; but there are many instances in antiquity of the celebration of the eucharist in private for the sick. Thus Paulinus, Bishop of Nola, caused the eucharist to be celebrated in his own chamber, not many hours before his death. Gregory Nazianzen informs us, that his father communicated in his own chamber, and that his sister had an altar at home; and Ambrose is said to have administered the sacrament in a private house at Rome. The English Church is therefore justified in directing the eucharist to be consecrated in private houses, for the benefit of the sick; and she has taken care, in the rubric immediately preceding the office, that the sacrament should be decorously and reverently administered. "Having a convenient place in the sick man's house, with all things necessary so prepared that the curate may reverently minister, he shall there celebrate the holy communion." In case "a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament

of Christ's body and blood," the minister is to comfort him in the following manner, which has long been customary in the English Church :

The Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.

Deinde communicetur infirmus, nisi prius communicatus fuerit, et nisi de vomitu, vel alia irreverentia, probabiliter timeatur: in quo casu, dicat sacerdos infirmo: Frater, in hoc casu sufficit tibi vera fides, et bona voluntas; tantum crede, et manducasti.

Vol. ii. pp. 222, 230, 232.

To the passages above selected, others of equal interest might easily be added; but we must be careful of exceeding our allotted limits. In conclusion, however, we would recommend the Appendix on "Ecclesiastical Vestures" to the notice of the reader. It is valuable, as exhibiting their high antiquity, from which an argument may readily be framed against the Wesleyans and others, who make the *surplice* the chief ground of their separation from the National Church. The entire work, which is rather to be considered as supplementary to the Commentaries of Wheatly, Shepherd, and others, than as superseding them, will be found an indispensable addition to every clerical library: and the liberality of the University of Oxford could not have been more profitably exerted than in undertaking its publication.

ART. I.—1. *The Bible Society Question, in its Principle and its Details, considered.* By the Rev. SAMUEL CHARLES WILKS, M. A. 8vo. Pp. 144. London: Cochran and Key; and J. Hatchard and Son. 1832.

2. *The Bible Society: its Constitution impartially considered.* By a CLERICAL MEMBER OF THE SOCIETY. 8vo. Pp. 26. London: Cochran and Key; Hatchard and Son; Holdsworth and Ball; Seeley and Sons; and Duncan. 1832.

3. *Reply to a Letter from the Rev. A. Brandram, M.A.* By T. PELL PLATT, Esq. F.A.S., *Honorary Librarian to the British and Foreign Bible Society.* 8vo. Pp. 24. London: Seeley and Sons. 1831.

4. *Facts respecting certain Versions of the Holy Scripture published by the British and Foreign Bible Society.* By T. PELL PLATT, Esq. F.A.S. 8vo. Pp. 40. London: Hatchard and Son; Seeley and Sons; Cochran and Key; and Holdsworth and Ball. 1831.

5. *Sundry Tracts.*

(Continued from page 334.)

It is a trite argument with the advocates of the Bible Society, that the favour of Providence has been so conspicuously displayed on

their behalf, that any attempt to controvert or canvass any part of their constitution or proceedings is a manifest “*ἔσχαλα*.” That good has been wrought by means of the Bible Society, we would not deny; and that such good is the work of a benevolent Providence, is equally unquestionable. But between this admission and an express providential approval of the Society we are too dim-sighted to perceive the connexion. The Cæsars, we apprehend, who, under a beneficent providence, spread civilization, and broke up the spiritual soil for the reception of Christianity from Taprobana to Thule, were not the special objects of Divine approval; and, though the friends of the Bible Society must not suspect us of intending any comparison further than what *results* suggest, we must say we do not see any reason of especial Divine approbation in one case which would not be equally applicable in the other. Truly, the Bible Society, like any thing else in the hand of God, may become a blessing to the world; but this fact (if such it were) is quite foreign to the question of its constitution and conduct, and of its claims on the support of Churchmen or others. St. Paul rejoiced that Christ was preached of “envy and strife;”^{*} and no doubt it was Providence that turned those unholy passions into the channel of blessing; but it would be strange logic to conclude hence that “envy and strife” are eminently the objects of Divine approval.[†]

We mention this vaunt of the Bible Society, because we are of opinion that in their haste to represent Providence “*endorsing*” them universally, they have omitted to notice one particular, wherein, indeed, something like a providential restraint is traceable. It was not the managers of the Bible Society, but a distinguished individual of the Church of England, who preserved this country from the infliction of a new translation of the Bible, got up under the superintendence of the Composition Pendulum Committee.[‡] The same restrictive hand which preserved the integrity of our venerable Bible has been visible abroad; not that old translations have been there respected; for they have been treated with the most unceremonious disregard; but, on the whole, we will readily admit that the character of their foreign versions, exceptionable as it has been shewn, in many instances, to be, is yet, so far as appears, extraordinarily pure, when it is recollected that in every standing committee, there must be at least fifteen natives of the United Kingdom who are not members of the Church of England, and who may be any thing besides; six foreigners, who may also draw their creed from any region between the torrid zone of popery and the poles of neology inclusive; and an indefinite

* Phil. i. 15—18.

† See James iii. 16.

‡ Mr. Cunningham’s *new simile*, in his speech at the last meeting of the Bible Society.

number of half-crown license men of every and of no denomination and description. This, indeed, looks something like a providential interference, as it is manifestly out of the ordinary line of consequences. But we would not be mistaken to say that the Society's proceedings on the subject of versions have been unobjectionable. In our Miscellany for August, 1830, we glanced at this subject; and what we have now to add will allude chiefly to those particular topics which made part of the groundwork of the recent accusations.

If the Society could demonstrate that they never circulated a single copy of the Bible, which the most orthodox Christian might not approve universally, their cause would not greatly be bettered. For what is the real ground of objection? It lies against their *constitution*. Could they prove that every Bible bearing their stamp was a faithful representation of the true word of God, they would certainly prove that their proceedings had been surprisingly overruled, but they could not prove that a committee so heterogeneously constituted as theirs, had a necessary tendency to originate and authorise correct interpretations of a book, about the meaning of which they so greatly disagreed. Against the *constitution* of the Society the objectors protest, nor could any exhibition of providential interference justify a compliance with such a constitution as, however divinely overruled, must, in the mind of the objector, be positively wrong. The seceders, however, were not content to rest their cause on tendencies. They appealed to facts. Standing apart from the conflict, and not having a direct interest in the victory of either party, we cannot but allow that the dissentients exhibited much of rash and indiscriminate assertion, which they were not particularly careful to follow up with proof, and which neither have their opponents taken much pains to disprove. We greatly regret that we have been unable to procure the celebrated preface of Haffner to the Strasburg Bible, and we should be highly obliged to any of our readers who would indulge us with the loan of it, or inform us where it is to be had. Of its character, we would not judge from the violent publications and speeches of the late Sackville-street Institution; but Mr. Wilks's defence of it is somewhat curious. He first quotes a letter from Dr. Steinkopff, which mentions Haffner as having endured incarceration, and the expectation of death in the French Revolution, rather than renounce "*the Christian faith*." We honour Haffner cordially—as much as we despise him who honours him not. We honour his sincerity; but we know nothing of his orthodoxy; what he called "*the Christian faith*" might be something which Mr. Wilks himself might designate by another name. Wonders, however, have not yet ceased. Mr. Wilks adduces in Haffner's favour the testimony of Dr. Pye Smith, whose orthodoxy, on one point at least, is notoriously

unquestionable. And what does the doctor say? that Haffner's "doctrinal sentiments" "are not in close accordance with what he (Dr. Pye Smith) regards the PRIMARY doctrines of the Christian faith," and that "Dr. Haffner CERTAINLY is to be ranked among the theologians of Germany called RATIONALISTS" (!!!) Dr. Smith then makes an apology for "the best of the class," but he omits to tell us where he places the German professor. We suppose our readers are pretty well acquainted with the meaning of the term "rationalist" in Germany; and that they will not give to one "whose doctrinal sentiments were not in close accordance with the PRIMARY articles of the Christian faith" credit for a very orthodox preface to the Bible. Be this as it may, Mr. Wilks exculpates the Bible Society by saying they had nothing to do with it. The Strasburg Society had solemnly pledged themselves to bring out the Bible without note or comment; and, on the violation of this pledge, the Earl Street Committee promptly remonstrated.* So far is well. But all this time, Mr. Wilks is losing sight of the substantial objection. When the Strasburg Society published Haffner's Preface, it is quite obvious that they thought themselves within the Society's rules, as Mr. Wilks admits the Hanoverian Society did in a similar predicament.† And truly the powers of discrimination must be powerful indeed which could allow *headings* to pass unmolested, and yet take mortal offence at a *preface*. We shall not therefore enter further into the separate question of the Hanoverian preface. The two instances are precisely similar. Nothing could be more natural than that the Strasburg and Hanover Societies should come to the conclusion they did. When they saw headings and marginal references regarded as neither note nor comment, how could they apprehend anathematization for a preface? Nay, the Bible Society printed the English version with the dedication of King James's translators, which, if it be not a preface, is not distantly removed from one. It is clear that whatever may have been contained in the Hanoverian and Strasburg prefaces, is chargeable upon that gross violation of the Society's cardinal rule, that shameless admission of commentary, which encouraged the foreign societies to act as they did; and this identifies the Bible Society at once with all the consequences of their proceedings.

Of the versions themselves we shall here say little. Allegations of heresy are stated against them in round terms, and as roundly denied. The Lausanne Bible has been successfully vindicated from the charge

* Dr. Pye Smith makes the Strasburg Society withdraw the preface on account of its length, before any communication had with the Earl Street Committee. "*Non nostrum tantas componere lites.*"

† It is CLEAR that the conductors of the Hanoverian Society did not understand that a mere preface would be considered in England as a commentary."—Wilks, p. 106.

of Socinianism; but Mr. Wilks ingenuously says, "I say not that there are no bad readings in it; I am sorry to say there are." Mr. Platt's testimony is similar. There is an unfortunate tendency in the Bible Society's advocates to give their opponents an advantage in the very moment of their own supposed triumph. Of this Mr. Platt is an example, when he says,

It is singular, that in almost the only reprint of a foreign version which is circulated by the Society for Promoting Christian Knowledge, the text of the Bible Society's edition should be that which they have chosen to adopt; for thus runs the title-page of the French Bible, sold, at this time, at the office of the ancient Society just mentioned:—"La Sainte Bible, contenant le Vieux et le Nouveau Testament, revue et corrigée avec soins d'après les Textes, Hébreu et Grec, et fidèlement réimprimée, sur la Bible Protestante Française, publiée par l'Association Angloise et Etrangère de la Bible, AVEC DE NOMBREUSES CORRECTIONS, conformes à l'édition la plus approuvée maintenant en usage dans le Sud de la France. A Londres, 1819."

The "numerous corrections," it is needless to suggest, are just the very matter in debate. This first French edition was superintended by the Socinian M. Mercier, the French teacher Des Carrières, and the celebrated Dr. Adam Clarke. The title page was a falsehood, as Mr. Owen confessed. "The words 'revue et corrigée AVEC SOINS d'après les textes Hébreu et Grec,' were adopted on the principle of general usage, (!) and meant to be understood in the sense in which they are known to be customarily employed."*!!! These circumstances may guide us to the general merits of the Lausanne version. The Danish Testament is disclaimed by the society, and thrown on the shoulders of the Danish Bible Society only. But has this Society never been assisted from the Earl Street Committee? In the report of 1822, we find a vote to them of 500*l*. We have never taken up a Bible Society report in which "the Danish Bible Society" is not regularly noticed. In the report for 1827, it is called "the industrious Danish Bible Society," and in the same report we read, "an edition of the Danish Testament, consisting of 5000 copies, has been finished by your Committee in this country during the past year." The Turkish Testament is another ground of objection with the seceders. On this subject let us hear Dr. Henderson, a staunch friend to the Society, in a letter addressed by him to its secretaries.

"In compliance with your request, it gives me pleasure to furnish you with a statement respecting the result of my examination of the sheets of the TURKISH BIBLE which have been forwarded to me for this purpose.

"1. The passages to which I objected, as rendered in a manner calculated to teach doctrines opposed to the general tenor of Scripture on some important and fundamental points of Christian Belief, have been altered so as to bring them into accordance with the same passages in other generally-received versions.

* Owen's Two Letters, p. 3. This is a genuine Bible Society interpretation of the word *customary*. According to the Bible Society, it is *customary* to say that a translation has been corrected after the originals, whether it has or not. And, as we have already seen, Mr. Wilks talks of "customary headings" to Bibles without notes and comments.

"2. Those renderings which gave a *Mahomedan colouring* (!!!) to the version, have been exchanged for such as express the meaning of the original in a way that excludes all extraneous or accessory ideas.

"3. The high-sounding and bombastic epithets given by Ali Bey to the Deity, and such combinations as '*His Majesty Jesus*,' '*Lady Mary*,' '*Lord Abraham*,' &c. have all been expunged; and the general style of the version has been reduced to those forms of sober simplicity by which the diction of sacred Scripture is so strikingly characterized."—*Facts*, p. 4.

More needs not be said. The Society, it is true, has corrected these mistakes *now*; but thousands of copies have been already circulated of a book pretending to be the Word of God, and yet teaching "doctrines opposed to the general tenor of Scripture on some important and fundamental points of Christian belief," and "colouring" the page of truth with the hues of the Koran.

The omission of prayer at the public meetings of the Society was another cause of just offence to the seceding party. In the eyes of infidels and papists, the Bible Society not only appears ridiculous, but its conduct confirms them in their errors, and tends to make proselytes to their views. What! men so little agreed on the meaning of that Bible which they combine to eulogize and circulate, that they cannot offer one prayer in common? "Therefore Christianity is an uncertain system," says the infidel; "therefore unity is impossible without an infallible Church," says the papist. Surely there could be no impropriety in offering the *Lord's Prayer* before the proceedings of a Bible Society? Surely no offence could be taken at *that*; though every man might interpret as he pleased. Surely the 19th Psalm, or the 67th, or part of the 119th might be conscientiously used by persons who meet for the very object of circulating these same productions. A Society for a Christian purpose realizing so small a proportion of Christian unity is indeed an anomaly.

Here then we touch the real merits of the whole question. The Society, as we have said, is no *union*, but a *combination of disunion*. The seceders have themselves broken up; some have returned into the old Society; Mr. Gerard Noel, in particular, cried *peccavi* so gracefully, that Mr. Cunningham regretted that he, too, had not seceded, and had an opportunity of engaging the sympathies of the "very desirable portion of his auditory."* Some have become members of the Society for Promoting Christian Knowledge, and some have remained unconnected with any Society of the kind. What has been the cause of this convulsion? The unsoundness of the seceders' principle. They seceded in the cause of unity, but they had not the elements of cohesion. They were no sooner exposed to their new test, than each particle obeyed the laws of its affinity, and it was found they could agree as little in Sackville Street, as in Exeter Hall.

* Mr. C.'s gallant periphrasis for the gentler sex.

Here we have experimental evidence of the value of that wisdom which, in the Christian Knowledge Society, ascertaining the soundness of each member's principles, and, by united prayer, works united sentiment and agency, and endeavours to obtain the divine blessing. That a mere Bible Society should adopt so stringent a regulation as a more extensive institution, would be neither necessary nor desirable; but, certainly, where eligibility to the Committee is the privilege of every member,—where that Committee is the authority under which TRANSLATIONS OF THE BIBLE are conducted, some security should be given for orthodoxy. We will conclude by repeating what we said on a former occasion, though we have little reason to hope any favourable result. This, we trust, will at least shew that we are not unfriendly to the ostensible object of the Bible Society.

Let the Bible Society adopt its cardinal rule, and pursue it steadily; let it exclude from all co-operation such as *are not Christians*; let it pass no invidious laws expressing an opinion on regular and dissenting ministers; let it circulate abroad, as at home, versions approved in the several Churches; let its new translations be effected by men of whose scholarship, sobriety, and orthodoxy, there can be no doubt among all Christians who hold the Head: let the Bible Society once do this, and she will be entitled to high praise; every consistent orthodox Dissenter would then support her; and though the Christian Knowledge Society would still possess a primary claim on Churchmen, yet they might, without impeachment of their consistency, patronize the other Society, while the Church at large would joyfully wish her good luck in the name of the Lord.—*Christian Remembrancer*, Vol. XII. p. 479.

LITERARY REPORT.

The complete Works of the late Rev.

PHILIP SKELTON, *Rector of Fintona, &c. &c. To which is prefixed, Burdy's Life of the Author.* Edited by the Rev. ROBERT LYNAM, A.M. *Assistant Chaplain to the Magdalen Hospital.* In 6 vols. 8vo. London: 1824.

THE value of Skelton's works may be, in some measure, estimated from the frequency with which they are recommended by the ablest divines; and we perceive, that the proprietors of the present edition of his entire writings, with the life of the Author prefixed, have not neglected to avail themselves of our theological lists, in proclaiming their excellence. Our main object in the present notice, however, is to call the attention of the student to the vast reduction of price, at which the six octavos before us may now be ob-

tained. Instead of 3*l.* 12*s.*, at which they were originally published, the purchaser of the remaining stock in hand (W. Brown, of 130, Old-street), is enabled to offer them at 1*l.* 4*s.*; a sum which the two volumes on Deism alone have often realized. Such a sacrifice can only be made in the prospect of a rapid sale; and we sincerely advise a speedy application for a work, which ought to be in every theological library. Of Skelton's character, as a man, the Biography of Burdy affords an interesting sketch; of his character as a writer, the following observations, from the Preface of his Editor, are equally judicious and correct:—

"Skelton seems to have had in view all the excellencies of a divine orator, whose scope should be to teach clearly, to convince strongly, and to persuade

powerfully. Closely conversant with the Scriptures, and deeply imbued with their spirit, he explains the truths of religion perspicuously, and without any compromise or reservation. He is too full of sense and argument to be shallow; and, at the same time, his manner is too lively to admit the intrusion of dulness. With a vehemence arising from a deep conviction of the truth of Christianity, and from the sincerity of his own practice, he exerts a power of persuasion which none can resist, unless they have closed and seared their hearts against all the tender and solemn motives of religion."—p. vii.

Observations on the Origin and Treatment of Cholera, and other Pestilential Diseases; and on the Gaseous Oxide of Nitrogen, as a Remedy in such Diseases; as, also, in cases of Asphyxia from Suffocation and Drowning; and against the Effects of Narcotic Poisons. By JOHN HANCOCK, M. Med. Bot. and Zool. Soc. London; Phil. Soc. Brit. Guiana; Hon. Mem. Soc. Arts, Edin., &c. London: J. Wilson. 8vo. Pp. 90.

OUR readers may probably think, that a notice of a pamphlet upon cholera would better suit the pages of a medical than of a religious periodical; but when the Clergy may, by a remote possibility, be called upon to administer to their suffering flocks, it cannot be an unprofitable task, to point out those works which may be of advantage to them in the discharge of their duty. Dr. Hancock, (after a residence of upwards of a quarter of a century within the tropics, where, as well as in England, he has maintained the character of one of the first medical botanists and practical physicians of the age,) pronounces the fears of the contagionists a chimera; and takes such a clear, though, at the same time, scientific view of the origin and progress of the disease, that we at once pronounce his tract as one of sterling merit, and calculated to allay the fears of those sensitive, but feeble-minded individuals, who, for the last six months, have dreamt of nothing but plague, pestilence, and famine.

The Pilgrim's Progress: by JOHN BUNYAN. Abridged for young persons: by the Rev. T. SMITH. London: Harris. 1831. Pp. 102.

AN abridgement of the "Pilgrim's Progress," is certainly one of the last undertakings which we should have expected in this age of book-making. John Bunyan did not write for children; or, at least, those children for whom he did write, would not be very grateful for a curtailment of the pleasure which he had prepared for them. We do not mean to say that Mr. Smith has not done all that could be done, in the task which he has attempted. He has preserved the sense, and purified the language, and in a great degree retained the spirit of the original; but still he is not John Bunyan. Some spirited wood-cuts illustrate the prominent incidents; and original stanzas, explanatory of the spiritual meaning of the allegory, are placed as headings to the chapters into which the little volume is divided.

Paternal Advice, chiefly to young Men on entering into Life. London: Groombridge. 1832. 32mo. Pp. 120.

THE most anxious prayer of a parent, is for the happiness of his child; and the lessons contained in this little volume, point the way to its fulfilment. Its pithy maxims, pointed anecdotes, and pious reflections, convey a variety of moral and religious instruction, in the most attractive form.

Village Psalmody: a collection of plain Psalm Tunes, for the use of country Churches. By the Rev. L. MARCUS, M.A. Curate of Biggleswade. London: Monro and May. 1832.

THIS collection contains seventy-nine Parochial Psalm Tunes, well chosen, and particularly adapted to the selections made by our venerable Society for Promoting Christian Knowledge. They are arranged for three voices, with an accompaniment for the organ. To a country congregation they will be found extremely useful, and not the less so, when we say that they may be purchased for five shillings and sixpence.

A Letter to the Bishop of Salisbury. By the Rev. W. TIPTAFT. Containing various reasons why he resigns his Living, and cannot continue a Minister of the Church of England. Southampton: 1832. 8vo. Pp. 12.

A candid and respectful Letter to the Rev. W. Tiptaft, late Vicar of Sutton Courtney, Berks; in answer to his fourteen reasons for leaving the Church of England. By the Rev. PETER HALL, M.A., Curate of St. Edmund's, Surum. Salisbury: Brodie. 1832. 8vo. Pp. 32.

THAT these, or any other "reasons," should induce Mr. Tiptaft to secede from the Church of England is matter of very little concern to us; indeed, we think that the Church would be well rid of divers others, who, with the same notions, have not the same honesty as this reverend nonconformist. On Mr. T.'s theology and sanity, we had the painful duty of remarking some long time since; and we therefore willingly leave his present "reasons" in the able hands of Mr. Peter Hall.

Twenty Parochial Sermons, with an Appendix, containing Parochial Papers. By the Rev. CHARLES GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Oxford: Parker. London: Rivingtons. 1832. 12mo. Pp. xiv. 360.

THESE Sermons are strictly of a local nature, and are therefore chiefly valuable as patterns of what parochial sermons ought to be, than as adapted to the wants of families and individuals generally. With alterations and omissions, indeed, they may readily be accommodated to Christians in all situations and circumstances; but they are more exclusively fitted for the use of parishes under the same peculiarities as Sedgley. Mr. Girdlestone is evidently an earnest, judicious, and laborious parish priest; and all his energies are devoted to the duties of the profession, of which he is at once an ornament and a support. We especially recommend the appendix of parochial papers, at the end of the volume, to the notice and imitation of our clerical brethren; more particularly to those who have the care of a large manufacturing population. It is impossible to obtain the ears of all under

the care of such pastors, by means of the pulpit; while short addresses, put forth periodically, on the plan adopted by Mr. Girdlestone, may possibly be read by all, and cannot fail of working good with some. The entire volume, indeed, is well worthy of the thoughtful consideration of every Minister in the country.

A Sermon, preached in the Chapel of the General Theological Seminary of the Protestant Episcopal Church in the United States, on occasion of the Matriculation of the newly admitted Students of the Seminary. By B. T. ONDERDONK, D.D. Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in the said Seminary. New York: printed at the Protestant Episcopal Press. 1831. 8vo. Pp. 16.

BISHOP ONDERDONK, in this discourse, has given a most clear and explicit view of the nature, duties, and responsibilities, of the ministerial office; and endeavoured to impress upon the minds of his hearers, in language at once impressive and affectionate, the obligations they are under (as candidates for holy orders) so to fulfil the arduous task to which they aspire, that, through the grace of God, they may be the blessed means of sowing the good "seed of eternal life," in the hearts of many who are now in danger of perishing for "lack of knowledge."

The Evidences of Christianity: stated in a popular and practical Manner, in a Course of Lectures, delivered in the Parish Church of St. Mary, Islington. By DANIEL WILSON, M.A. Vicar. Second Edition. In 2 vols. London: Stevens. 1832. 12mo. Pp. 379, 451.

OUR opinion of the first part of this work, stands recorded in the CHRISTIAN REMEMBRANCER for 1829, Vol. xi. pp. 667; and the appearance of the second volume did not seem to call for any additional remarks. With a repetition of the caveat, which we have always annexed to our notices of Mr. (now Bishop) Wilson, we recommend this elegant and portable reprint to the inquiring Christian.

A SERMON.

JOHN XV. 24.

If I had not done among them the works which none other man did, they had not had sin.

THE peculiar claim which our Lord addressed to the Jews was that of being a person foretold in a long train of prophecies, commencing from the very earliest period of the world, and reaching to about four hundred years before his coming, at which time the canon of the Old Testament was completed. This person was called the Messiah, or the Christ; two words which alike signify the Anointed One. As the Jews were accustomed to see their prophets, their priests, and their kings, severally to take upon them, and assume their offices by the ceremony of anointing, they would understand by the peculiar expression, "the Anointed One," one who should be all these three—a prophet, a priest, and a king. In the fulness of time came a person professing to unite all these characters—in short, professing to be the Messiah himself. But how was Jesus to prove himself such? Nothing less than miracles could be sufficient to sustain such a claim; and indeed it was particularly foretold that the Messiah would work extraordinary miracles. If Jesus therefore had not wrought miracles, there would have been no sin in rejecting his pretensions; so far from it, that there would have been a credulity even dishonourable to God in allowing them: or if he had wrought miracles, but only such as might be otherwise explained, he might have been rejected as the promised Christ. Such a rejection would have been no sin. But our Lord in the text complains of the Jews, that their rejection of him was sinful, because he had proved himself to be their Messiah by sufficient tokens. He did among them the works which none other man did. He did among them the very works, which it was prophesied Messiah should do; and there was such a vast difference between his miracles and those of the greatest prophets who had gone before him, that there could be no reasonable doubt who he was. Great as were the miracles of the other prophets, Moses and Elijah particularly, neither in number nor in greatness could they be compared with those of Christ. Besides, Moses and Elijah acted as by the authority of God; Christ acted on his own only. The Jews had no cloke for their sin, no pretence by which they could excuse or defend it, when they treated him as a mere pretender to the title of the Messiah, and even so far from that character, that his very miracles were the work of Beelzebub the chief of the devils.

Christ therefore declares in the text, two points respecting the Jews; the one, that they committed sin in not receiving him for their promised Messiah; the other, that they might have done this without sin, provided he had not wrought among them the works which none other man did. Now the same thing exactly must apply to ourselves. God never would expect reasonable creatures to believe any thing of which he had not given them sufficient proof. If, therefore, Christ be really the Messiah, the proof must be complete to us that he was so;

otherwise, we might follow the example of the Jews in rejecting him, and yet be without sin.

The miracles of Christ have been committed to writing, and attested by competent testimony; that, namely, of the persons who witnessed the performance of them, and who staked their lives upon the truth of what they stated. We therefore know what things our Lord performed among the Jews as well as they themselves could have known them. The proof is not exactly of the same kind as it would have been had we seen them ourselves; but still it is a complete proof. We have abundant evidence that they occurred; and we, like the Jews, are left to draw our own conclusions.

To consider all the miracles of Christ is not necessary to our subject; though, if time permitted, and they could be examined severally, the weight of proof might appear the more irresistible. We will, therefore, for the present, consider only two of these miracles, and then enforce the text.

Raising the dead appears to be the highest proof which can be afforded of miraculous powers. Elijah and Elisha had exercised this power; and it might therefore have seemed that the Messiah himself could have wrought no greater miracles than what those prophets had already performed. But in the cases of those dead persons whom they recalled to life, death had only very lately taken place. It was otherwise, however, in the instance of Lazarus, who had been dead four days, which, in the climate of Judea would be sufficient for producing very considerable putrefaction. To raise a putrid corpse by a word to life and health, is manifestly beyond the ordinary powers of nature. Grant that the fact took place, and we must grant also that no proof of Divine authority could be higher; that it was a work which no other man did; that if this were not sufficient ground for believing Jesus to be the Messiah, no ground sufficient ever could be had; and no man ever could be known to be that person whom God nevertheless, by his holy prophets, had so distinctly promised to send into the world.

Now the raising of Lazarus took place in the most public manner, in the presence of the people at large, people unfriendly to Jesus, so unfriendly that they immediately resolved upon his death. And yet what was their language? Did they deny, or attempt to deny, what they had witnessed? If it was no miracle, it was a fraud easily exposed. But, in truth, it was not a case which admitted of fraud, for Lazarus was known to have been four days dead—he was known to be alive—there could be no imposition here,—there was no room for imagination, that fruitful cause of changes, which, from their unaccountableness, men have sometimes considered miraculous. And to return to our question, What was the language of the chief priests and Pharisees? Did they say, This man doeth many impositions, and must therefore be destroyed? No: but “What do we? for this man doeth many miracles.” They admitted, then, that Lazarus had been dead, and was raised from putridity to life by a word. They would, doubtless, have denied it if they could. It is evident, then, that here was a miracle—a miracle, too, of the very highest conceivable kind.

But there was a still greater work than this performed by Christ—a work which is a proof that he acted by a power greatly superior to

that which wrought in Moses or the old prophets. Christ raised himself from the dead. It is said, indeed, that God raised him, and that he was quickened by the Spirit; but he also declared, "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again." The resurrection of Christ appears to have been the direct act of all the Persons of the Trinity. It certainly, however, was the act of Christ. Now, for a mere man to raise himself from the dead, for a man to have any share in such an act, is what cannot be conceived, what is plainly impossible; the moment he becomes possessed of such a power he ceases to be a mere man only. This was a character to which none of the ancient prophets could approach. Now in the resurrection of Christ there can be no room to doubt whether the alleged fact were a miracle or not. Who recorded the death of Christ? the writers, all of whom lived at the time—one of whom was certainly present, all of whom were probably so. The punishment of the cross was not one from which it was very possible to recover, especially where it had been inflicted for six hours; but we happen, in the case of Jesus, to have a separate proof that he really was dead before he was laid in the tomb. The Jews themselves, without intending it, supplied this proof: "Because it was the preparation, that the bodies should not remain on the cross on the Sabbath day (for that Sabbath day was an high day) they besought Pilate that the legs of the crucified persons might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side." Here, then, is abundant proof that Christ died. And who are the witnesses that he rose again? Those who were in constant intercourse with him for three years. Could they not have known his person? Those who had been separated from him for less than as many days,—could they have lost their recollection of him? And it was not for a passing moment, nor yet for an hour that he appeared to those who had known him: "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Could there have been any deception? And what inducement was there to the apostles to bear a false testimony? None. They gained nothing; but, on the contrary, in this world they lost every thing. "If in this life only," says St. Paul, "we have hope in Christ, we are of all men most miserable." Christ himself had given them the warning; "In the world ye shall have tribulation:" and indeed it was easy to see that if they called the master of the house Beelzebub, no better treatment would await those of the household. No conceivable motive could have operated with the apostles to expose themselves to sufferings, to dangers, and to death, for the sake of the resurrection of Christ, unless they had firmly believed it; and if they believed it, it must have been true, for it was a fact of that kind which does not admit of a mistake.

It may be said, that when our Lord spoke the words of the text, the great miracle of his own resurrection had not taken place. This is

true—but the resurrection of Lazarus had—besides many other signs and wonders, as evidently proving the divine character and authority of Christ. But we are not now considering his words in the text, so much in application to the Jews, as to ourselves. We are therefore justified in taking the great and crowning miracle by which the Son of God completed his earthly ministry. This puts the matter in a still stronger light; for if the Jews were without cloke or pretence for rejecting Christ before this mighty wonder was performed, it is easy to see what must be expected by ourselves who live afterward. But it was the certainty and the clearness of our Saviour's miracles which rendered their rejection so fatal.

Our Lord distinctly declares, that if he had not done these mighty works, the Jews would have been clear from sin, in refusing to receive him. It will therefore follow, that we are not to receive, as divine or miraculous, any thing which may be merely strange. Attempts are sometimes made, with great injury to real religion, to allege miracles as the causes of some uncommon events, and particularly of the cure of diseases, which are much connected with the imagination. But these have no proof of real miraculous original. If it be said that all the miracles of Christ are not alike great, (and this argument may be used against the gospel miracles themselves,) we answer, that such is not the truth. Admit that Christ raised himself, enough is allowed to shew that He was the Son of God, the Messiah. Then of course his apostles and evangelists were divinely commissioned and divinely inspired. Hence, what they have related must be true; hence, all the wonders which are stated in the New Testament to have been miracles, really are miracles; although it is to be recollected that by very far the greater portion of those events were such as could not admit the possibility of fraud or fancy; that there is no getting rid of them, without sturdily denying them in the face of as much evidence, as ever was brought to prove the reality of any historical fact whatever.

But what is the use of miracles? Clearly to prove or establish that which nothing less than miracles can establish. Now it is evident that no one claiming a commission from God could prove his claim without a miracle of some kind; and still less could he prove such a claim as that put forth by Him who avowed himself to be the Christ, the Son of the living God. Here, then, a miracle was necessary: if no miracle had been wrought, we might have rejected Jesus without sin, as we do reject Mahomet, for that very reason. But what could a miracle add now to the evidence of the gospel? As for any new truths, we are forbidden to expect them. For, as St. Paul strongly speaks, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed; as we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." And what will the old truths gain by new miracles? No new miracles can be greater than those which have already given the weight of their testimony to the truths of the gospel; and if men "hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is our Lord's own inferred declaration, and the truth of it was proved at the resurrection of Lazarus. The sudden cure of a sick person, or

any other supposed miracle at the present day, is what could be witnessed only by few; the rest must learn it by testimony. And what testimony can be superior to that which we already possess for the Christian miracles? And if testimony be good and recorded at the time, what real difference can there be in its credibility of the event, from the circumstance that it occurred one, or one thousand eight hundred years from the period in which we live?

Miracles, then, being apparently at the present day unnecessary, this alone should be a conclusive argument against any alleged miracle not absolutely capable of proof in itself. No such miracle has ever been brought forward at any considerable distance from the age of the apostles, and there is every reason to believe that none such ever will.

And now, my brethren, to return from false miracles to the true. As no miracle can be proved to have taken place since Christianity once took firm root in the world, so, on the other hand, we have such proofs of the divine authority of Christ, as no reasonable mind can resist; and which it is impossible to resist without making ourselves liable to the fearful condemnation of the unbelieving Jews. But, indeed, there is a danger still greater than absolute disbelief of Christ's pretensions. Such a disbelief may be removed by a careful and candid examination of the subject. But there is an unbelief whose seat is in the heart, which does not really make any question as to the authority of Christ, but which, with a dead coldness and insensibility, lives as though He had never come into the world. There is no cloke for this sin, no pretence, no excuse, whereby it may be palliated. It is holding the truth in unrighteousness. For what purpose did God send his Son into the world? To work miracles only, and to shew his almighty power? That was intelligible before:—St. Paul could say of the heathen nations to whom the gospel never came, "The invisible things of God from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." And if mankind were without excuse for not learning the power of God from nature, there certainly was no need of miracle to make them more so. No, my brethren, let us never lose sight of the use of miracles; that of proving the doctrine to be from God, and rendering us wholly inexcusable if we embrace it not in all its length and breadth. The belief of these miracles will be of little service by itself; it is a belief which any man can have who has ever thought or read upon the subject; but the belief of the doctrines which they confirm, and a course of practice conformed to that belief, will, through the sacrifice of the cross, save us in the last day. The great corruption of human nature, the impossibility that they that are in the flesh can please God, the need of a Saviour to fulfil that law which we have broken, and to give satisfaction to a justly offended God, the need of sanctification of the Spirit to conform our hearts to his will, and hence the need of those means whereby the Spirit has covenanted to operate,—baptism, prayer, the Lord's supper, the study of the Scriptures, the preaching of the word, the necessity of repentance, the power of faith, the realities of the future world;—these were the great truths which Christ

came to teach—and to give authority to which he employed the help of miracles. The sense of our corruption always present to us, will make us humble, watchful, cautious, penitent, and earnest to be saved from it and its consequences: the doctrine of a Saviour will make us thankful, faithful, pious, obedient, at peace with our consciences; the belief in a divine Comforter will give us inexpressible comfort and encouragement, and lead us to perform all those duties in which his help is more especially promised.

But our Lord has declared that the Jews had, by rejecting his miracles, both seen and hated both Him and his Father. They had seen the Father; for he that hath seen the Son hath seen the Father, since the Son is the brightness of his glory, and the express image of his person. We have not indeed seen Christ; but if we reject the miracle or the doctrine which he brings, we as much hate the Father as did the Jews. What a description to be classed with!—"haters of God!" The apostle places this crime amongst the most deadly; and no wonder, since the love of God is the first of duties. Let us, my brethren, take heed, how by listening to the language of the false or of the weak, we place ourselves in that devoted class: but let us look to Jesus the author and finisher of our faith, trusting, through his blood and mediation, to be presented a spotless church to his Father who sent Him.

H. T.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXIII.

CLEMENT OF ALEXANDRIA.

(Continued from p. 356.)

DANIEL HEINSIUS has observed in the three great works of Clement a regular series of progressive instruction, analogous to the three degrees of knowledge, which the ancient Mystagogues required in their disciples. These degrees were respectively denominated *ἀποκάθαρσις*, purification; *μύησις*, initiation; and *ἐπόπτεια*, scrutiny; and so the converts and catechumens of the early Christians were gradually introduced to the more perfect communication of the Gospel doctrines at the celebration of the Eucharist. In accordance with these gradations, the *Exhortation to the Gentiles* (λόγος προτρεπτικός) is a discourse intended to convert them from the errors of idolatry; the *Pædagogus* proceeds to instruct the convert in the duties of a Christian; and the *Stromata* open to his mind the more recondite doctrines of the Gospel. That they were written also in the order of their subjects is sufficiently clear from internal evidences; so that the date of the *Stromata*, which has been already determined, will afford a convenient datum for approximating to that of the *Pædagogus* and the *Protrepticon*.*

* Thus the concluding sentence of the *Protrepticon* seems to prepare the way for the more advanced instructions of the *Pædagogus*; and the following retrospective reference in the *Stromata* (VII.) clearly indicates a more recent production:—Καὶ περὶ μὲν τῆς διδασκαλίας ἱκανῶς οἶμαι ἐν τῷ Προτρεπτικῷ ἐπιγραφομένῳ παρῆσθαι.

The "Exhortation" commences by exposing the abominable practices and profane rites of the Heathen Orgies, as described by the poets, whom Clement properly regards as the authorized Mythologists of Pagan antiquity; and by reprobating the heinous vices of their Gods, which exceeded in depravity and licentiousness the grossest enormities of the worst of men. (c. 1, 2.) With respect to the objects of their senseless adoration, he describes them as "the works of men's hands, wood and stone;" and turns with horror and disgust from the cruelties and impurities which characterized their religious worship, and polluted their most solemn festivals. (c. 3, 4.) Adverting to the opinions of the philosophers, he proves that all their speculations respecting the nature of God and the immortality of the soul, were vague and undefined; and that such of them as gave the justest ideas on these important topics, derived them originally from traditional sources of inspiration. (c. 5, 6, 7.) He then proceeds to define the true nature of God, as set forth in the prophetic writings (c. 8.); insists upon his attributes of mercy and goodness, as motives to obedience (c. 9); replies to an objection which the Gentiles urged against the reception of Christianity, as interfering with the established rites and usages in which they had been bred (c. 10.); and, drawing a parallel between the impostures and falsehoods of Pagans, and the established truth of Christianity, he endeavours (c. 11, 12.) to bring the Gentiles from darkness to light, and from "the power of Satan unto God;" exhorting them, by faith, and obedience, and universal charity, to lay hold on the blessing of redemption through Christ. *Φιλότιμοι τοίνυν πρὸς τὰ καλὰ, καὶ θεοφιλεῖς ἀνθρώποι γενώμεθα, καὶ τῶν ἀπαθῶν τὰ μέγιστα, Θεὸν καὶ ζωὴν, κτησώμεθα. Ἀρωγὸς ἐξ ὃ λόγος· θαρβύωμεν αὐτῷ· καὶ μὴ ποτε ἡμᾶς τοσοῦτος ἀργύρον καὶ χρυσὸν, μὴ εὐχῆς ἐπέλθῃ πόθος, ὅσος αὐτοῦ τοῦ τῆς ἀληθείας Λόγου.* (P. 93.)

Of the *Παιδαγωγός*, which is divided into three books, the first, consisting of thirteen chapters, is occupied chiefly in developing the character of the *Pædagogus*, and the nature and object of his instructions. The Teacher is Christ himself, ὁ τοὺς παῖδας ἡμᾶς εἰς σωτηρίαν ἀγών (c. 7.); and his precepts are calculated, if faithfully practised, to reform the morals and purify the heart. In order, therefore, to a due apprehension of them, the convert is exhorted to submit, with the docility of a child, to the divine law, and to cherish all those christian graces and tempers, of which eternal rest, in the presence of God, will be the ultimate reward. From this general admonition, the writer in the second book passes to a particular review of the life and conduct of a Christian, in regard to his appetites, his conversation, and his dress. Citing the opinion of *Antiphanes*, a physician of Delos, that a pampered stomach is a fertile source of disease, he recommends moderation and simplicity of diet (c. 1.); and advises, with respect to *drink* (c. 2.), that wine should be used temperately, and mixed with water, solely for the purpose of assisting digestion. He then proceeds (c. 3.) to the consideration of *furniture*, which should be useful rather than magnificent. At *entertainments* (c. 4.) all profane songs are strictly prohibited; *mirth* (c. 5.) must be free from ridicule, from vulgar jests and immoderate laughter; all impurity of conversation (c. 6.) must be carefully avoided; and (c. 7.) politeness and decorum studiously cultivated. Amidst much

curious information respecting the use of garlands and unguents at festivals, he observes, that "a man should not smell of perfumes, but of virtuous deeds." (c. 8.) In treating of *sleep* (c. 9.), he condemns the effeminacy of soft and magnificent beds, and recommends light suppers and moderate slumbers as conducive to health and long life. After speaking at large (c. 10.) on the subject of *marriage*, and the *procreation of children*, and inculcating the strictest chastity in wedded life, he adverts to the decencies of *dress*; condemns all excess of ornament; more especially (c. 11) in *sandals*; and reprobates (c. 12.) all superfluous ornaments of gold and precious stones, which sink in utter insignificance before the inward adornings of the mind. The book thus concludes:—

Ἐστω οὖν ἐπὶ μὲν καρποῖς τῶν χειρῶν ἡμῶν κόσμος ἅγιος, εὐμετάδοτος κοινωνία, καὶ ἔργα οἰκουρίας. Ὁ γὰρ εὐδὸς πτωχῷ, δανείζει Θεῷ· καὶ, Χεῖρες ἀνδρείων πλουτίζουσιν ἀνδρείως. Τοὺς καταφρονούντας χρημάτων, καὶ περὶ τὰς μεταδόσεις εὐκόλως εἴρηκεν. Ἐπὶ δὲ τῶν πτωχῶν, ἡ ἄκοκνος πρὸς εὐποιαν ἐτοιμότης ἐπιφαινέσθω, καὶ ἡ πρὸς δικαιοσύνην ὁδοιπορία. Καθετήρες δὲ καὶ περιδέτῃρα, αἰδῶς καὶ σωφροσύνη εἰσίν. Τοιούτους ὅρμονες χρυσοχοεῖ ὁ Θεός. Μακάριος ἄνθρωπος, ὃς εὖρεν σοφίαν· καὶ θνητός, ὃς αἶτε φρόνησιν· διὰ Σολομῶντος τὸ Πνεῦμα λέγει· κρεῖσσον γὰρ αὐτὴν ἐμπορευθῆναι, ἢ χρυσίου καὶ ἀργυρίου θησαυρούς· τιμιωτέρα δὲ ἐστὶ λίθων πολυτελῶν. Αὕτη γὰρ ἡ ἀληθινὴ εὐκοσμία. Τὰ δὲ ὅσα αὐταῖς παρὰ φύσιν μὴ τιτράσθω, εἰς ἀπάρτησιν ἐλλαβίων καὶ πλάστρων· οὔτε γὰρ θέμις βιάζεσθαι τὴν φύσιν, παρ' ὃ βεβούληται· οὔτε μὴν ἄλλος ἁμείνων ἂν εἴη τῶν ὧτων κόσμος, εἰς τοὺς κατὰ φύσιν τῆς ἀκοῆς καταβαίνων πόρους, κατηχίσεως ἀληθοῦς. Ὀφθαλμοὶ δὲ ὑπαηλημμένοι Λόγῳ, καὶ ὅσα εἰς αἴσθησιν ἐιατηρημένα, θεῶν ἀκουστήν καὶ ἁγίων ἐπόπτην παρασκευάζουσιν, δεκνύντος ὡς ἀληθῶς τοῦ Λόγου τὸ κάλλος τὸ ἀληθινόν· ὃ ὀφθαλμός οὐκ εἶδεν, οὐδὲ οὖς ἤκουσε πρότερον.

Continuing his instruction, in the third book, Clement discourses (c. 1.) at large upon *beauty*; argues that that which is within alone deserves the name; and thence infers (c. 2.) that, instead of attiring the body in costly garments, the soul, by daily contemplations on the Supreme Being, should deck itself with the vestments of purity and devotion. He then directs a vehement invective against effeminacy in men (c. 3.); against extravagant establishments of servants, equipages, eunuchs, and other appendages, the provision for which detracts from the means of charity to the poor (c. 4.); and against the indecencies (c. 5.) which were commonly practised in baths. Having proved that none but the Christian can be considered truly *rich* (c. 6.), he recommends *frugality* (c. 7.) as the means by which wealth can be rendered most available to the good of our fellow-creatures. Breaking off into a variety of unconnected topics, he adverts (c. 8.) to the efficacy of *similitudes* and *examples* in conveying instruction; recommends the *bath* (c. 9.) for purposes of health and cleanliness; and various *athletic exercises* (c. 10.) for invigorating the body. He then proposes a variety of regulations (c. 11.) for the general conduct of life; deprecates *games of hazard* and theatrical entertainments; enforces a devout and

decent behaviour in public worship; and concludes (c. 12.) with a series of scriptural quotations applicable to every situation in life, and the subjoined prayer to the *Pædagogus*, in which the doctrine of the Trinity is clearly and explicitly recognized.

Ἰλαθὶ τοῖς σοῖς, παιδαγωγέ, παιδεῖς, πατήρ, ἡγόχε Ἰσραὴλ, νιέ καὶ πατήρ, ἐν ἁμῶν, Κύριε. Δὸς δὲ ἡμῖν, τοῖς σοῖς ἐπομένους παραγγέλμασι, τὸ ὁμοίωμα πληρῶσαι τῆς εἰκόνος, αἰσθάνεσθαι τε κατὰ κράτος, ἀγαθοῦ τοῦ Θεοῦ, κριτοῦ τε μὴ πικροῦ· καὶ πάρασχε ἅπαντα αὐτοῖς, ἐν εἰρήνῃ τῇ σῇ πολιτευομένους, ἐν τῇ σῇ μετατιθεμένους πόλει, ἀκνύάντως τῆς ἁμαρτίας τὸν κλύδωνα διαπλεύσαντας, γαληνῶντας ἁγίῳ συμφέρεσθαι Πνεύματι· σοφία τῇ ἀνεκφράστῳ, νύκτωρ, μεθ' ἡμέραν, εἰς τὴν τελείαν ἡμέραν εὐχαριστοῦντας αἰνεῖν, αἰνοῦντας εὐχαριστεῖν, τῷ μόνῳ πατρὶ καὶ νύ, νύ καὶ πατρὶ, παιδαγωγῷ καὶ διδασκάλῳ νύ, σὺν καὶ τῷ ἁγίῳ Πνεύματι· πάντα τῷ ἐνὶ· ἐν ᾧ τὰ πάντα· ἐξ ὧν τὰ πάντα ἐν· ἐξ ὧν τὸ αἶ· οὐ μέλη πάντες· οὐ ὄζα, αἰῶνες. Πάντα τῷ ἀγαθῷ, πάντα τῷ καλῷ, πάντα τῷ σοφῷ· τῷ δικαίῳ τὰ πάντα. Ὡς ἡ ὄζα καὶ νῦν, καὶ εἰς τοὺς αἰῶνας. Ἀμήν.

The most elaborate of Clement's works consists of a series of disquisitions on a variety of subjects, sacred and profane; thrown together, like *pieces of tapestry* of divers colours, with little regard to order or connexion. Hence the title *Stromata*, of which the following explanation is given by Casaubon, in his *Animadversions on Athenæus*, (Lib. I. c. 6. p. 4.):—*Constat ex veterum lectione, et stragula superiora, et involucrum istud, quod antiquiores στρωματόδεσμον, recentiores στρωματεῖς vocarunt, variis coloribus distincta fere fuisse. Inde translata ex dictiones ad res significandas varietate insignes: cujusmodi fuit piscis στρωματεῖς dictus, ob coloris aurei virgas per totum illius corpus perductas; inquit Athenæus, lib. 7. Similiter et viri docti Excerpta sua ex variis auctoribus, aut proprie etiam scripta, sed veterum referta testimoniis, soliti στρωματόδεσμα vel στρωματεῖς appellare; ut Clemens Alexandrinus, &c. Nicephorus translates the word Contexta, with an explanation to the same effect:—In Contextorum libris non solum pleraque ex divinis literis sternit et contextit, verum etiam si quid apud Græcos est scitu dignum affert. Et simul Græcorum atque barbarorum dogmata, necnon falso nominatæ scientiæ, hæresiarcharum et philosophorum opiniones explicans, multivagam omnis generis doctrinæ exhibet institutionem. Quapropter ex varietate materiæ merito illi talem sortiti sunt inscriptionem.* The beginning of the first book is unfortunately lost, and with it probably the writer's own definition of the term. There is, however, a graphic illustration of the nature and intent of the work at the close of the seventh book, which may be here appropriately subjoined.

Ἐοῖκασιν δὲ πῶς οἱ Στρωματεῖς οὐ παραδείσοις ἐξησκημένοις, ἐκείνοις τοῖς ἐν στοιχείῳ καταπεφυτευμένοις εἰς ἡδονὴν ὕψους· ὅρει δὲ μᾶλλον συσκιῶ τινὶ καὶ δασεῖ, κυπαρίσσοις καὶ πλατάνοις, δάφνῃ τε καὶ κισσῷ, μηλαῖαις τε ὁμοῦ καὶ ἑλαίαις, καὶ συκαῖς καταπεφυτευμένῳ, ἐκἐπίτηδες ἀναμειγμένης τῆς φυτείας καρποφόρων τε ὁμοῦ καὶ ἀκάρπων δένδρων, διὰ τοὺς ὑφαεῖσθαι καὶ κλέπτειν τολμῶντας τὰ ὄρια, ἐβελούσης λανθάνειν τῆς γραφῆς. Ἐξ ὧν δὴ

μεταμοσχεύσας καὶ μεταφυτεύσας ὁ γεωργὸς, ὥραϊον κατακοσμήσει παρά-
δεισον, καὶ ἄλλος ἐπιτερπές. Οὐτ' οὖν τῆς τάξεως οὔτε τῆς φράσεως στο-
χάζονται οἱ Στωματεῖς· ὅπου γε ἐπίτηδες καὶ τὸν λέξιν οὐχ' Ἕλληνες εἶναι
βούλονται, καὶ τὴν τῶν ὁγμάτων ἐγκατασπορὰν λεληθότως, καὶ οὐ κατὰ τὴν
ἀλήθειαν πεποιήνται, φιλοπόνους καὶ εὐρετικούς εἶναι τοὺς εἰ τινας τύχοιεν
παρασκευάζοντες.

To enter into a full analysis of the *Stomata* in the present number, would far exceed our allotted limits. We must, therefore, reserve the continuation of the article till next month.

LAST WORDS OF THE DYING.

LADY JANE GREY.—This excellent but unfortunate lady, who was one of the first victims to the popish prejudices of Queen Mary, concluded her address to the spectators of her execution in the following words.—“I beseech you all to bear me witness, that I here die a true Christian woman, professing and avouching from my soul, that I trust to be saved by the blood, passion, and merits of Jesus Christ my Saviour only, and by no other means; casting far behind me all the works and merits of mine own actions, as things so far short of the true duty I owe, that I quake to think how much they stand up against me. And now I pray you all pray for me and with me.” Then, kneeling down, she said the *Miserere* in English; and, shortly, placing her head upon the block, added, “Lord, into thy hands I commend my spirit.” At this signal, her head was severed from her body at one stroke by the executioner, to the universal regret of the English nation, even those most attached to Queen Mary.

HOBART, BISHOP OF NEW YORK, UNITED STATES.—It having been announced to this truly Christian Prelate, that no hope could be entertained of his recovery, he with a firmness and composure that melted every heart, said, “Well, God’s will be done.” After a short pause he exclaimed, “The sacrament, the sacrament! that is the last thing—that is all—let me have it!” Preparations were accordingly made; and the officiating minister had reached that part of the confession, where we “acknowledge and bewail our manifold sins and wickedness, which we from time to time have committed by *thought, word, and deed*,” when he was interrupted by the Bishop observing, “You know the Church expects us to pause over these words; pause now, repeating one of the words at a time till I request you to go on.” This was done; and the pauses in each case were so long, that a fear was entertained that he had lost his recollection or fallen asleep. This, however, was not the case; he repeated each word, and after the third pause, added, “Proceed, I will interrupt you no more.” The prayer of consecration being ended, in compliance with the American rubric, he asked to hear read the ninety-third hymn. As soon as this was done, he sang clearly the second and third verses; received the blessed elements typical of a Saviour’s love, and took his farewell of the world.

HYMNS.

FOR THE SECOND SUNDAY IN ADVENT.

MORNING.—ISAIAH, CHAP. V.

SET in a high and favoured place,
 Like chosen plants we stand ;
 Nurtured with God's peculiar grace,
 And guarded by his hand.

But where are found the heavenly fruits
 His vineyard should afford ?
 Shall worldly cares, and vain pursuits
 Be offered to the Lord ?

Pardon, O God, our deep offence !
 Take not thy grace away ;
 Nor leave our souls without defence
 The fierce destroyer's prey.

Spare thy unworthy creatures still ;
 Our low affections raise ;
 And make us faithful to thy will,
 And fruitful to thy praise.

EVENING.—ISAIAH, CHAP. XXIV.

Lo, from His place, with glorious state surrounded,
 Comes the great God in judgment's dreadful hour.
 Now shall the earth, with guilt and shame confounded,
 Tremble beneath the terrors of his power.

Vengeance and wrath shall break her strong foundation !
 Wasting and curse the pride of sin destroy !
 Whelm'd are her sons in common desolation ;
 Shame for their pomp, and wailing for their joy.

Triumph, ye saints ! proclaim the awful story !
 Few though ye be, the gleanings of the plain :
 Shout ! for your King, the Lord, the God of glory,
 Comes with his people gloriously to reign !

Falmouth.

E. O.

CURÆ EXEGETICÆ.

SWEDENBORGIANISM.

MR. EDITOR,

YOUR readiness, at all times, to come forward in the defence of truth, has induced me to transmit for refutation, the following views of the atonement, as given out by those who assume not a little, by styling themselves members of the "New Church;" the doctrines of which they aver, and that too most confidently, to be irrefragable.

I. The scape goat is the one only instance, specifically detailed, of a simultaneous representative transfer of sins, with the application of the priest's HAND to the HEAD of the victim. The pollution it contracted, and its consequent unfitness for the altar, is the strongest possible negative evidence that the animals were slain as immaculate as they were selected, (Lev. xvi. 21—26.) The sacrifices, besides, prefigure a feast—were presented, AS UPON A TABLE, for the Lord to eat, which he was supposed to do upon their consumption by fire; hence the expression, sweet-smelling savour, the Lord's bread and his meat, (Mal. i. 7, 12.) Can what the Deity accepts as food, be the punishments and torments of sinners? Could it be the punishments and torments of His own Son?

II. The prophets of the Old Testament carried our griefs and bore our sorrows, (Isaiah xx. 2, 3; Hosea i. 2—9; iii. 1, 2; 1 Kings xx. 35—38; Ezek. xii. 3—9.) And the iniquities of the two houses of Judah and Israel are expressly stated to have been laid on Ezekiel (chap. iv. 4—6); but no atonement for, no removal of, sin, either then, or since, has happened, as the after awful denunciation, (Ezek. iv. 16, 17,) and the present prevalency of it, too sadly testify: it was the "non-reception of their God-breathed truths, the prophets represented," thus becoming visible signs of the woeful degeneracy and impending destruction of their countrymen, (Ezek. xii. 11.) So our Lord not only verified Isaiah's prediction, (liii. 4, 11); but "as no less a being" than the "Grand Prophet," the "Lord of the prophets," the "very, or Divine, Truth," the "Word Incarnate," he submitted even to the cross; thus, in the most signal manner possible, "exhibiting, in an external and visible manner, their blasphemous treatment," both "in life and doctrine," of the biblical truths—of the word—of himself—and of his very self, as an object alike of their "corporeal and spiritual vision."

III. But, surely, neither the blood of this innocent person, shed 1800 years ago, nor a belief in this transaction, has, or can procure for us the blessings of redemption. With equal reason may it be insisted, that "to eat his natural flesh," or "to drink his natural blood," is indispensably necessary for salvation, (John vi. 53—56); or that "the robes of the saints are literally washed in blood;" and that by such a process they are made white. It is not natural, or material, blood which is here meant, but the Divine truth proceeding from the Lord, and contained in his holy word; for as the blood of the human body, by its circulation, imparts health and strength, vigour and beauty, to the whole bodily system, so the blood of Christ, "the spiritual truth of his word," imparts to his "mystical body, the Church," health and

strength, vigour and beauty, to its every member in their varied stations and degrees. Is not blood the life of ALL flesh? (Levit. xvii. 14.) So the blood of Christ—of the Lamb—of the Son of man, denote “the spiritual, the Divine life of the Lord,” consequently, “of his word, since the words of the Lord, like the Lord himself, are Spirit, Truth, and Life,” (John vi. 63; xiv. 6.) It is this spiritual blood, and this alone, that cleanses, purifies, sanctifies, regenerates. Hear the Saviour’s words: “Sanctify them through thy truth: thy word is truth: for their sakes I sanctify myself, that they also might be sanctified through thy truth.” (John xvii. 17, 19.)

IV. In the Jewish sacrifices the death of the victim was not regarded as to the idea of punishment, nor is its dying ever spoken of in the appointment of the ceremonial; but the slaying of it was merely considered as a necessary part of its preparation for food, and no more conveyed the idea of the punishment due to the offerer than “the reaping of the corn,” which, in the offering of the first fruits, was presented, “as well as the animal sacrifices,” to be “consumed upon the altar,” sheerly and barely considered as viands of which the Lord was invited to partake.

V. To sacrifice did not originally mean to slay, to kill, to deprive of life; but to make sacred, devote, and dedicate. When Aaron offered the Levites for an offering of the children of Israel, he did not put them to death, but “purified, cleansed, and set them apart,” for “the ministry;” and thus sacrificed or consecrated them to the perpetual priesthood, (Numbers viii. 11,) that they might execute the service of the Lord, (Isaiah lxvii. 20, 21.) The process which constituted them an offering, is minutely mentioned, Numbers viii. 6—11. In chapter vi. 18, we learn how they became “a burnt offering.” As such a burnt offering, Jephthah’s daughter was consecrated to serve in a state of perpetual virginity, “in the tabernacle, in holy things.” A belief in her natural death has originated in a mistranslation of *Thaneh*, which is to rehearse with, (see Judges v. 11,) not to lament, (Judges xi. 40.) “Slain and dead she was to temporal concerns, but alive to the service of the Deity and the interests of religion.” By some process, vaguely denominated “passing through the fire,” Ahaz devoted his son as a “burnt offering to the impure service of Moloch, the idol god of the Ammonites;” it is certain, however, he did not kill him, from the fact that after the death of Ahaz, his son Hezekiah reigned in his stead, (2 Kings xvi. 3, 30.)

VI. Sacrifices and burnt offerings were only by Divine permission, most decidedly not by the Divine concurrence, (Jer. vii. 22, 23; Ps. li. 7); it was to check among the Jews the Gentile propensity to homicide; they were permitted, they were tolerated, (Deut. xxxii. 17; Ps. cvi. 36—38; Gen. xxii. 10); as well as to answer, “in the counsels of infinite wisdom,” the “further use” (by being slain, as well as selected, without blemish) of becoming representatives of the clean and harmless affections of the righteous man, which should be offered upon “the altar of a consecrated and renewed heart;” typifying thus that presentation of our bodies, as a living sacrifice holy and acceptable to God, which is man’s only reasonable service, (Rom. xii. 1.)

VII. The word atonement, in the original Hebrew, denotes a covering; and in the Greek, an inward change. In the New Testament, the Greek word is invariably translated reconcile, except in the 5th of Romans and 11th verse, where atonement, or At-One-Ment, is substituted. *Who* is to be covered? *Who* is to be inwardly changed? *Who* is to be reconciled or atoned? Not the "Father of lights, with whom is no variableness neither shadow of turning;" who is "the same yesterday, to-day, and for ever," (James i. 17; Heb. xiii. 8.) Not the Great Jehovah, the Good Shepherd; "I am Jehovah," says he, "I change not; therefore, ye sons of Jacob, ye are not consumed," (Mal. iii. 6.) No, it is man, mutable man, not the immutable one, who is to receive the atonement, or reconciliation. What says the apostle: "God has reconciled or atoned us to himself by Jesus Christ. God was in Christ reconciling or atoning the world unto himself," (2 Cor. v. 18, 19;) "And not only us, but we also joy in our Lord Jesus Christ, by whom we have received the atonement or reconciliation," (Rom. v. 11.)

VIII. Neither καταλλαγή, nor its corresponding verb, signify reconciliation or atonement, *i. e.* at-one-ment, or in agreement, anger, or abatement of it. *How*, then, is the desired-for covering to be put on, the inward change to be effected, the reconciliation, or atonement, to be received? We answer, in the words of holy writ, "through our Lord Jesus Christ," *i. e.* his divinely inspired word, through whose sacred and bright truths, immediately we apply them to our lives, the atonement may be said to be received; inasmuch as this, alone, is the prefigured spiritual sacrifice, the only efficient cleansing of our will, the altar of our minds, which can bring us into at-one-ment, or agreement, and conjunction with our Maker, empower us to exchange our evil affections for good affections, and to put on, "as a covering, the beautiful garments of Jerusalem."

PERCUNCTATOR.

WE think our correspondent, "Percuntator," attaches by far too much importance to the efforts of Swedenborgianism. "The new Church!" the very name is enough to condemn it with men of ecclesiastical, nay, scriptural knowledge. If any true Church can be a new one, Christ must have founded a false Church. But the objections, which he states as those on which the members of this new Church build their modest claim to subvert the old, must surely expose it to the contempt of any man capable of comprehending a syllogism.

I. The first Swedenborgian objection proposed by Percuntator, amounts to this:—The scape goat, when the sins of the people were laid upon it, became unfit for the altar; this is negative evidence that every animal was slain as immaculate as it was selected; hence, we suppose, it is intended to be argued that the slain animals could be no representation of a vicarious atonement, because the sins of the people were not transferred to it.

The illuminati of the "new church" should have here recollected that, supposing the dispensation of redemption to be such as we state it, it could not have been adumbrated in all its parts by any single

ceremony; could such have been the case, indeed, the burthensome character of the Mosaic ritual would have been greatly diminished. Nor could any single ceremony correspond minutely to its antitype. Thus the animals were not tortured, though Christ was; and their bodies were consumed by fire, which his was not. The great doctrine to be inculcated in sacrifice, was that of vicarious atonement; and as long as this was distinctly represented, circumstantial peculiarities were disregarded. Thus the sacrifice of the scape goat had two parts; one goat was sacrificed immaculate, to intimate that our Lord died really so; the other was charged with the sins of the people, to shew that Christ really *took away* sins. The two goats together clearly conveyed the idea of an immaculate sufferer, and a transfer of sins. The victims are constantly called atonements, sin offerings, &c. Now they were so either literally, or figuratively. Those who deny the atonement of Christ, will not, we suppose, contend for that "of bulls and of goats." If they were a figurative atonement, what atonement, save that of Christ, they could prefigure, we will thank the "new Church" theologians to inform us.

But "the sacrifices prefigure a feast." We think not. They *were* feasts. They could not be types of themselves. They were types of gospel joy and salvation through the atonement. See Isaiah xxv. 6; Rev. xix. 9. The partakers of the victim partook *sacramentally*, and received, by the participation, the benefits of the atonement, which the ceremony represented. The Lord's supper does not *prefigure* a feast, but it *is* one; it is that whereby the atonement of Christ is applied to the souls of the communicants. As to the question, "Can what the Deity accepts as food, be the punishments and torments of sinners?" We reply, certainly not, and the sacrifices represented no such thing. They represented the *death* of Christ, and nothing beside. "Could the Deity accept *as food* the punishments and torments of his Son?" No! But the Deity could and did accept the death of his Son as a satisfaction for the sins of the world; and thus he accepted the death of an animal slain in representation of that event, and by his command.

II. The instances quoted by "Percunctator," from the Old Testament, to prove that the *prophets* "bore our griefs and carried our sorrows," wholly ramble from the point, except Ezek. iv., the wording of which, indeed, may suggest a plausible argument; but which, in reality, is to be referred to the same class with the others. In none of the other passages is there any mention of the prophets "bearing griefs" *vicariously*. What they suffered, they suffered *typically*; not to deliver the people from suffering the same, but to shew them what would be the consequence of persisting in their sins. Ezek. iv. is to be interpreted on the same principle. God did not lay on the prophet the sins of the people in such a sense that they were to be acquitted in consequence; Ezekiel personated them prophetically or typically, and represented the punishment which their sins would incur. But of Christ it was declared, "he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes are we healed." "His own self bare our sins in his own body on the tree." We

challenge the Swedenborgians to produce any thing like this applied to any other prophet.

III. "But the atonement of Christ by blood *must* be figurative." Why?

"It is not natural or material blood which is here meant, but Divine truth, &c." That is, human folly is to determine what was the office of Divine wisdom! If not the *blood*, but the *doctrine* of Christ, secures our redemption, certainly there never was a more incongruous or irreconcilable figure of rhetoric than that which puts the former for the latter. Substitute "Divine truth," for blood, in Acts xx. 28; 1 Pet. i. 19; or in Heb. ix. 12—14: "Neither by the BLOOD of goats and calves, but by *his own* DIVINE DOCTRINE he entered in once into the holy place, having obtained eternal redemption for us. For if the BLOOD of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: *how much more* shall the DIVINE DOCTRINE of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" That is, if a triangle have three sides, how much more shall a square have twenty! Do the Swedenborgians really mean to accuse St. Paul of writing such nonsense as this?

IV. "In the Jewish sacrifices the death of the victim was not regarded as to the idea of punishment." Why, then, is it spoken of as a sin offering? "Nor is its dying ever spoken of in the appointment of the ceremonial." This is contrary to fact. The slaying of the victim is often spoken of, which, we apprehend, is the same thing. "Is not blood the life?" says the Swedenborgian. If so, it follows that the mention of bloodshedding includes the idea of death.

V. "To sacrifice did not originally mean to slay, to kill, to deprive of life, but to make sacred, devote, and dedicate." What argument the Swedenborgian founds upon this assumption, we know not; but the contrary is notoriously the fact. The verb זבח *always* has the radical meaning of slaughter, and answers to the Latin *mactavit*. Every offering need not be a sacrifice, though every sacrifice is an offering. But the burning of the Nazarite's hair did not constitute him a *burnt* offering; nor was Jephthah's daughter, in *any* sense, a burnt offering, unless she was so in the *literal* sense. Many commentators think that וזהעלייתו should be rendered, "or I will offer it up;" and we confess we are agreed with them.

VI. "Sacrifices and burnt offerings were only by Divine permission; MOST DECIDEDLY not by the Divine concurrence." What shall we say to such a "*most decidedly*?" Is it ignorance or impudence? Is the whole Mosaic law, with all its *positive commands*, forgotten? Commands which, in many instances, were issued under the severest penalties. And against all this are two solitary places of scripture to be quoted? The Jews, from seeing the application of sacrifices to the expiation of sins, came to understand them, not as the visible signs and instruments of an atonement wrought out by other means, but as the actual atonement for sins, which justified them in living what lives they pleased. This was a kind of transubstantiation. Against this perversion of the doctrine, the texts Jer. vii. 22, 23, and

Ps. li. 7, were directed; and there are other texts to the same effect. Sacrifices and burnt offerings could not, certainly, propitiate God; they were the appointed applications of a real propitiation; and, as *such*, acceptable, and no further. The *real* propitiation did not extend to impenitent sinners; and, therefore, these could scarcely expect to be expiated by the *typical*. The *heart* was what God required; the sacrifice, independently of this, could afford no satisfaction. But the truly religious heart among the Jews, would not fail to offer the sacrifice because this was the command of God. Compare Ps. li. 16, 17, with 19.

VII. The verb כפר, undoubtedly, has the radical meaning of *covering*; that it also has the sense of *atonement*, it seems impossible to doubt. The כפרת, or *covering* of the ark, the LXX. call ἁσθήριον. The derivative sense is taken from the idea of interposing a covering or shelter to protect the sinner. Thus the blood of Christ protects us from the anger of God. The term καταλλαγή, brings us to the same meaning by a different root. It implies, literally, a change in the condition of two parties, and, according to its ordinary acceptation, a change from enmity to peace. This is exactly the state of matters with respect to God and sinners.

MONTHLY REGISTER.

THE CHURCH BUILDING SOCIETY.

Report for 1831-1832.

THE Society, since its last Report, has proceeded steadily in the fulfilment of its important designs. In the last year, 78 new applications have been received, and 72 new grants have been made. In 19 cases, there have been additional grants, in consequence of the increase of accommodation proposed to be given. The whole number of grants made in the last year, amounts therefore to 91. The sum, voted by the Committee in aid of the different applications, make a total of 11,489*l.*; and 19,329 additional sittings have been provided, of which 13,541 are free and unappropriated. In the preceding year, the sum of 15,479*l.* was voted, and the sittings provided, amounted to 24,265.

Such have been the operations of the Society during the last year. The total amount of sittings in different places of worship belonging to the Church of England, which the Society, since its first establishment, has assisted in providing, is 227,320; of these, 166,544 are free and unappropriated, and towards the funds raised

for this important object, the Society has been enabled to contribute 148,160*l.*

Gratifying testimonies of the accomplishment of the Society's designs, have been received from different Clergymen, who have received its aid.

The Committee have also the pleasure to announce the following contributions from Diocesan and District Committees:—

	£	s.	d.
Canterbury Diocesan Com. . .	140	0	0
Oxford Diocesan Committee . .	73	10	0
Plymouth District Committee .	28	19	6
Devon & Exeter District Com.	30	9	3
East Cornwall District Com. . .	26	2	0
Durham Diocesan Committee .	46	4	6

The Society's efficiency has been demonstrated by what it has already effected; and it has therefore as strong a claim as ever upon the liberality of all those who feel an interest in its welfare, and are anxious to promote its designs. The disposable balance on the 31st of March, was 14,296*l.*; and as the grants voted in the last year, amounted to 11,489*l.*, it is clear, that without a continuance of that

liberal support, which the Society has received, it will, ere long, be without the power of dispensing the aid, from which such extensive good has resulted. The Committee, therefore, cannot conclude their Report, without earnestly calling the attention of the friends of the Church of England, to the claims and wants of this excellent and most beneficial Institution. They found the claims of the Society upon the good already accomplished, not fewer than 227,320 sittings, of which 166,544 are

free and unappropriated, having been obtained by its aid and encouragement.

To those who may be desirous of promoting the objects of the Society by bequests towards the building, enlargement, or improvement of churches and chapels in any particular neighbourhood, it may be proper to suggest, that the Society, being now incorporated, can act as trustees, to carry into effect the desired application of any funds intrusted to its charge.

Rev. W. J. RODGER, *Secretary*.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.

THE following Grants were voted on the 6th of June, in aid of erecting New School Rooms; viz. Scarborough, York, 170*l*.; Henham, Essex, 20*l*.; Dixton, Monmouth, 20*l*.; Bury, Lancashire, 200*l*.; and Haworth, Yorkshire, additional, 10*l*. A Grant of 50*l*. was also restored to the parish of Gnosall, Staffordshire; the plan for erecting two large School Rooms at

that place having been revived, with a prospect of success.

The Committee assembled again on the 12th instant, to make arrangements for adopting the National Schools at Westminster, as the model Schools, and training establishment, of the Society. They are situated near the Abbey, and are better adapted for the purpose of Central Schools.

POLITICAL RETROSPECT.

DOMESTIC.—The Bill for fixing the boundaries of the newly-enfranchised, or enlarged districts, and those for the Reform of the Scottish and Irish representation, are in progress.—Two amendments of the latter were moved by Mr. O'Connell; one, directly to restore the suffrage to the forty-shilling freeholders, was lost by a majority of 49; the other, to effect the same indirectly, was rejected without a division. A Bill, brought in by the Marquess of Northampton, is also in progress, to annul the practice of seats in the House of Commons being vacated by those members who may be appointed to offices under the crown.

The expression of an irritated populace against the highest characters in the country, we regret to state, has

been most openly displayed. The King did not escape both insult and missiles, when passing through the town of Brentford, and again at Ascot Heath; and the 18th of June, the day which, with Britons, ought ever to be one of the most grateful feeling and attachment toward the Duke of Wellington, was marked by personal insult to him. The Duke had been to the Tower, and on returning home, through the city, was followed and assailed by a mob of miscreants. While at Lincoln's Inn, the members and students collected themselves with the greatest promptitude and effect, and formed a large body, to escort him in perfect security beyond the reach of his enemies, who followed the hero of Waterloo with the base

cry of "Long live Napoleon Buona-par-te!" till, finding their attempts personally to injure the defender of their country frustrated, they dispersed. Addresses, expressive of attachment and respect to these royal and noble persons, have been forwarded by several of the most highly respectable bodies in the country.

The general appearance of the country, and the prospect of an abundant harvest, both of hay and corn, is very cheering.—The commercial and manufacturing interests continue to labour under very great depression.

FRANCE.—The disturbed state of France, to which we have had occasion to revert so frequently, has continued to increase in the provinces; whilst in the metropolis, the spirit of insubordination has broken out into the most daring revolt. The strength of the Carlist party is evident from the fact, that the Duchess of Berri, often having traversed the southern provinces in perfect security, has entered those of the west, where she is openly acknowledged, and acts as regent of the kingdom. Several departments in each of these parts, are in arms; and those of Maine et Loire, Vendée, Loire Imperieuse, and Deux Sèvres, are declared by the government of Louis Philippe, to be in a state of siege. The annunciation of a victory, and the dispensing of the honours, as they are called, do not obtain belief in Paris, where reports are circulated, that the advantages have been on the side of the Carlists; and the Orleans king is known to be sending large reinforcements of troops into the disturbed districts.

No particular commotion occurred in Paris till the 5th of June, the day appointed for the interment of General Lamarque, whose attachment to republican principles, had made him a great favourite with that party. The number of persons assembled to join in the procession, is estimated at one hundred

and fifty thousand, whilst the spectators are stated to have been at least as numerous.

The polytechnic and military schools have been suppressed by royal ordinance; promising the benefits of a new plan of education to those pupils who have not engaged in the late disturbances.

BELGIUM.—Louis Philippe, and King Leopold, have had an interview at Compeigne, where the negotiations for the marriage of the latter to the daughter (Louise) of the former, and for the support of the Belgium kingdom against Holland, and any powers which may ally themselves with her in opposition to the Belgic claims, are supposed to have been concluded. Advices from various parts of the Continent speak very confidently of such an alliance having been entered into by several northern powers; and the increase of military preparations both in Holland and Belgium, since Leopold's return from Compeigne, seems to indicate in each an expectation of an appeal to arms.

SYRIA.—The siege of Acre is said to be terminated. On the 26th of April, Ibrahim obtained a victory over the Pacha of Aleppo, who was advancing to the relief of Acre with a convoy of one thousand camels, the whole of which were captured by the conqueror, who despatched news of his success, with several of the prisoners to confirm the truth of it, to the commander of the latter place, and with an assurance that the town should not be plundered, nor the inhabitants injured, and that himself should be permitted to retire into Egypt, where a liberal pension should be allowed him for his support.

BRAZIL.—The anniversary of the abdication of Dom Pedro has been marked by attempts, both at Rio de Janeiro and Pernambuco, to reinstate him in his former authority. These attempts have failed.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

An Ecclesiastical Commission has been issued by Government, to ascertain the value of every kind of Ecclesiastical property.

ST. LEONARD'S CHURCH, EXETER.—The newly erected Church in this parish was lately opened, by the Rev. R. Houlditch, father of the Rector, who preached from 1 Kings viii. 13, 27. It is a very neat edifice, and adds much to the appearance of that quarter of the suburbs. It was crowded in every part, and its capacity and mode of interior arrangement will supply a deficiency that was daily becoming to be more felt in that direction. It has not been consecrated, but will be so on the return of the Bishop to the Diocese; his Lordship having permitted its use in the interim, rather than that the inhabitants of that increasing populous district should be longer inconvenienced by being deprived of the means of attending their parish church.

FALL OF STAMFORD CHURCH.—Early on Friday, the 1st ult., nearly the whole of the roof and body of St. Michael's Church, in Stamford, fell into a mass of ruins. The building had been for some time under the hands of masons, who were employed to effect what it was hoped would be an improvement, by widening the span of the arches, and diminishing the number of the pillars, so as to admit a better view and hearing of the clergyman by the congregation. In the course of this work, it was discovered that some of the pillars which were removed had given support to the tower of the church; and so great was the alarm which arose for the safety of that part of the edifice, that the contract, which had been entered into with a young builder, was suspended, and more experienced architects were called in; their attention was immediately directed to shoring up and propping the tower, and this difficult job seemed to be nearly effected, when heavy rains unfortunately set in, and as part of the walls of the church, being uncovered, were exposed to the influence of the wet, the whole of the roof, and a part of the parapets fell in, and the church is now in a mere heap of ruins which it is dangerous to approach. To add to the calamity, the fall and wrench of the timbers of the roof have still further weakened the supports of the tower, which has in consequence declined from the perpendicular considerably towards the south east, and is so extensively cracked from the bottom to the top, on both the south and east sides, that it is hourly expected to come down; and it is even feared that great mischief may, by its fall, be done to the surrounding houses. The parish, on the suggestion of the newly presented rector (the Rev. C. Swain) had at first agreed to re-pew the church, with a view to increase the number of sittings; and as this improvement would necessarily interrupt the performance of divine service for some months, the further suggestion of removing at the same time some masses of ancient stone work, and giving lightness to the body of the church was entertained, and contracts were entered into for executing the whole of the work at an expense of about 650*l*. According to the present aspect of things, a charge of at least 3,000*l*. will be incurred in restoring the church and the tower, every stone of which, it seems, must be taken down!

Since writing the above we are glad to find that certain steps have been taken for the restoration, or rather rebuilding, of this structure. The Boston Herald says, "Dr. Goddard, the Archdeacon of Lincoln, has twice visited Stamford on this business; and hopes are entertained that, through his representation, considerable assistance will be afforded to the parish from the funds of the Society in London for Building and Repairing Churches and Chapels."

ST. PAUL'S SCHOOL.—On Wednesday, May 23, was held the apposition of St. Paul's School. A learned and highly respectable assemblage were present. The Captain (Mr. Osborne) commenced with reciting an address in Greek, in honour of the founder, Dean Colet. Mr. Dalton then delivered one of similar purport in Latin; and Mr. Windle, a third, in English. All were classical and well written, and called forth general approbation. The Captain and Mr. Howes then recited two excellent compositions, which had obtained the prizes: one in Latin hexameter, "*on the Restoration of the Temple of Jerusalem by Nehemiah*;" the other, "*an elegy*," by David, in Greek trimeter iambic. At the conclusion, the High Master presented those gentlemen with the prizes. Mr. Swinny next recited an Essay on the causes of the Superiority of Thucydides over Herodotus, which had obtained the Head Master's prize. The proceedings terminated with recitations; amongst which was particularly distinguished a passage from the

"*Clouds of Aristophanes*," in which Mr. Hawkins and Mr. Finch appeared as *Stresiadæ* and the *Scholar*.

ADDRESS OF THE BISHOPS.—His Majesty's reply to this customary address, on occasion of the Royal birth-day, was most satisfactory. The king declared, unequivocally, his unalterable determination to uphold the Church in the full enjoyment of all its rights and privileges, considering the unimpaired prosperity of the Establishment in which he had been educated as essential alike to the temporal and spiritual welfare of the people. This declaration His Majesty desired might be made public. The Queen, in her reply, was greatly affected, and concluded with the following: "My Lords, I am particularly obliged to you for this declaration of attachment, at a period when I am most cruelly and undeservedly insulted and calumniated upon many occasions."

SATURDAY MAGAZINE.—At a special meeting of the Society for Promoting Christian Knowledge lately held, it was resolved that 2,000*l.* be appropriated for the purpose of distributing cheap tracts of a religious tendency, to counteract the evil effects likely to be produced upon the public mind, by the weekly diffusion of 300,000 cheap publications which are now issuing from the press. The committee have already opened an office at the west end of the Strand, No. 445, and it is expected they will publish their first number the first Saturday in July, under the title of the "*Saturday Magazine*."

A charter of incorporation has been granted by His Majesty, on the petition of W. Tooke, Esq. F.R.S. to the "*Society for the Diffusion of Useful Knowledge*." The London general Committee is recognized as the governing body of the Society, and of which committee the Lord Chancellor is constituted the first Chairman, Lord J. Russell the first Vice-Chairman, and Mr. Tooke is named as Treasurer of the Society.

THANKSGIVING PRAYER.—His Majesty held a Court at St. James's, on Wednesday, May 30. An order in council was agreed upon at a privy council, for the Archbishop of Canterbury to prepare a prayer to be used in all churches and chapels, to return thanks to Almighty God for the abatement of the grievous disease with which this kingdom has lately been visited.

CLERGY ORPHAN SOCIETY.—The annual public examination of the children educated in these schools, under the patronage of their Majesties, took place on Thursday, May 24, at the school-house, St. John's Wood, in the presence of the Archbishops of Canterbury and York, the Bishops of London, Bangor, Bristol, Carlisle, Llandaff, and Gloucester; Archdeacon Cambridge and Dr. Sheppard, the treasurers of this institution, several of the committee, many of the clergy, and a numerous assemblage of ladies and gentlemen. At the close of the examination, the Archbishop of Canterbury, the president of the charity, expressed himself as much gratified by the manner in which the boys and girls had acquitted themselves, affording a satisfactory proof that they had been well and carefully taught, and that they had been diligent to profit by the instruction given to them in these schools. A quarterly general court was afterwards held at the Freemasons' Tavern, where ten orphan children of clergymen—viz., five boys and five girls, were elected into this institution.

ELY.—A very handsome subscription has been entered into at this place, to which the Bishop and the Dean and Chapter have contributed most liberally, for the purpose of defraying all the expenses incurred by the awful visitation of cholera, with which this city has been afflicted. By this means, the tradesmen and others in the town, who have already suffered severely, will be relieved from the burden of an additional parochial rate for the purpose. The amount subscribed is about 400*l.*, of which the Bishop and Dean and Chapter have contributed about half.

The Archdeacon of Oxford begs to give notice to the Clergy, Churchwardens, and others attending his Visitation at Bicester, that the Visitation will be postponed from Wednesday, June 27th, inst. until a later and more convenient opportunity.

The Lord Bishop of Oxford held his annual Confirmation in Oxford on Monday last, at which 379 persons were confirmed, all of whom appeared to be deeply impressed with the importance of the rite, and paid marked attention to the excellent charge which his Lordship delivered at the conclusion of the service.

The Bishop of London will hold confirmations at the following times and places during the present month:—

Sunbury.....	Monday,	July,	2,	at Eleven.
Staines.....	Same day,	—	—	at Three.
Hillingdon.....	Wednesday,	—	4,	at Eleven.
Rickmansworth.....	Same day,	—	—	at Three.
St. Albans.....	Thursday,	—	5,	at Ten.
Edmonton.....	Tuesday,	—	10,	at Eleven.
Cheshunt.....	Same day,	—	—	at Three.
Ware.....	Wednesday,	—	11,	at Ten.
Barkway.....	Same day,	—	—	at Three.
Saffron Walden.....	Thursday,	—	12,	at Eleven.
Thaxted.....	Same day,	—	—	at Three.
Great Yeldham.....	Friday,	—	13,	at Ten.
Halsted.....	Same day,	—	—	at Two.
Great Bromley.....	Saturday,	—	14,	at Eleven.
Thorp.....	Same day,	—	—	at Three.
St. Peter's, Colchester.....	Monday,	—	16,	at Ten.
Kelvedon.....	Same day,	—	—	at Three.
Southminster.....	Tuesday,	—	17,	at Eleven.
Maldon.....	Same day,	—	—	at Three.
Chelmsford.....	Wednesday,	—	18,	at Eleven.
Braintree.....	Thursday,	—	19,	at Eleven.
Dunmow.....	Same day,	—	—	at Three.
Bishop's Stortford.....	Friday,	—	20,	at Eleven.
Harlow.....	Same day,	—	—	at Three.
Ongar.....	Saturday,	—	21,	at Eleven.
Theydon Garnon.....	Same day,	—	—	at Three.
Orset.....	Monday,	—	30,	at Three.
Rochford.....	Tuesday,	—	31,	at Eleven.
Great Wakering.....	Same day,	—	—	at Two.

The Bishop of Lincoln intends to hold confirmations in Hertfordshire, Bedfordshire, and Buckinghamshire, at the places, and on the days undermentioned:—

Bedford.....	Tuesday,	July,	3.
Newport Pagnel.....	Wednesday,	—	4.
Olney, Stony Stratford.....	Thursday,	—	5.
Buckingham.....	Friday,	—	6.
Winslow.....	Saturday,	—	7.
Aylesbury.....	Monday,	—	9.
Wendover, Amersham.....	Tuesday,	—	10.
Wycombe, Prince's Risborough.....	Wednesday,	—	11.
Great Marlow, Burnham.....	Friday,	—	13.
Beaconsfield, Iver.....	Saturday,	—	14.
Shenley.....	Monday,	—	16.
Hertford.....	Tuesday,	—	17.
Hatfield.....	Thursday,	—	19.
Stevenage, Cottered.....	Friday,	—	20.
Baldock, Hitchin.....	Saturday,	—	21.
Luton, Dunstable.....	Monday,	—	23.
Amphill.....	Tuesday,	—	24.
Biggleswade.....	Wednesday,	—	25.

Mr. Edward Drax Free, an individual who was formerly a beneficed clergyman, and vicar of Sutton, Bedfordshire, and who obtained peculiar notice some time since from the nature of the proceedings in the Ecclesiastical Court against him, lately went before the Lord Mayor to solicit a summons to be issued against a magistrate on the following serious charge:—Mr. Free stated, that he lent the gentleman in question a valuable copy of an old edition of the Bible, containing an introductory discourse on the Revelations, by the learned Junius, assisted by his friend Crevellius. This book was particularly valuable in the eyes of the literati, on account of the scarce discourse, and also because it was the second edition of Tyndal, printed at Antwerp, for which he was afterwards strangled and burnt! The party to whom Mr. Free lent the book stated, that

for a similar copy he had refused one hundred guineas from the Duke of Sussex, and begged to be permitted to make extracts from the marginal notes, and also from the discourse. Permission was granted; and applying for a return of the book, Mr. Free experienced great difficulty in obtaining it; and when he did so, he found that his friend had taken his permission to "extract" in a literal sense, and had actually extracted the most inestimable portion to a black-letter virtuoso,—viz. the discourse by Junius. He had in vain sought to recover the lost treasure, and his application, by letter and otherwise, having failed, he found himself compelled to request the assistance of a magistrate, in order to recover his property.—The Lord Mayor granted the request. And on Saturday, the 16th ult., Mr. Offer, a magistrate of the Tower Hamlets, was summoned under the following circumstances:—Mr. Drax Free said, that in 1831, Mr. Offer told him he was going to publish a work, showing the progress of improvements in the Bible. He offered to lend Mr. Offer, Tindal's Bible, dated 1600, a very rare edition, and containing a great curiosity, namely, "Preliminary Observations by Junius on the Revelations." When Mr. Offer returned the Bible, he found these Observations had been extracted. A similar edition had fetched one hundred guineas, but his was now rendered comparatively worthless.—Mr. Offer, with great indignation, denied the charge, which was made, he said, for a very unworthy purpose. The Bible had never contained any observations of Junius, though it contained some curious notes, and a duplicate copy of the Revelations.—After some angry conversation, the Lord Mayor dismissed the summons, saying he had no jurisdiction in the case.

IRISH TITHE REPORT.—The second report of the select committee on Irish Tithes has been printed. It repudiates the idea of any portion of Church property being held in trust for the poor, and recommends that the composition for tithes should be compulsory. It also suggests, that in future the payment of tithes should fall upon the landlord and not the occupier, and that the state should eventually become itself the proprietor and collector of a perpetual land-tax to be substituted in the place of tithe. The report concludes by recommending the abolition of Church cess, and a new valuation of Church property.

CLERGY RELIEF.—Notice has been issued from the Council Office, that the fund of 60,000*l.* is now ready for advances to the clergy, under Mr. Stanley's Tithe Bill.

TITHES IN LONDON.—At Guildhall, on Tuesday, the Rev. Mr. Beckwith, Rector of St. Alban's, Wood-street, and St. Olave, Silver-street, summoned Mr. S. Cleasby, of Broad-street, for 26*l.* 18*s.*, being an arrear of twenty-nine quarters, due on three tenements belonging to him in Silver-street. The houses were burnt down ten years ago, and not having since been rebuilt, Mr. Cleasby had refused to pay tithes. The rector limited his claim to the arrears for seven years, due at Christmas last. After arguments had been heard on both sides, Mr. Alderman Kelly said he thought it his duty to dismiss the summons. He thought that so long as there was no occupation of premises there should be no tithe. No tithe was paid in the country on an unoccupied farm, and he did not see why a piece of ground on which there was no house should pay tithe. Such summonses were not beneficial to the cause of the clergy. The counsel who attended on behalf of Mr. Beckwith said he would certainly apply for a distress warrant against Mr. Cleasby to the Barons of the Court of Exchequer, as the Act of Parliament directed.

An address to the King, from the clergy of the Diocese of Bristol and its vicinity, is about to be presented, praying His Majesty to enforce a more religious observance of the Lord's day among his subjects; and that His Majesty's privy council will, by relinquishing their cabinet meetings on Sundays, furnish the first evidence that the memorial in question has been productive of a good effect.

MERCHANT TAILORS' SCHOOL.—The Annual Election of Senior Pupils of this excellent Institution to Fellowships of St. John's, Oxford, took place in the beginning of last month pursuant to Statute. The gentlemen elected were Messrs. S. H. Russell, J. A. Hessey, and G. K. Morrell. On the conclusion of the examination several original compositions in Greek, Latin, and English, were delivered by the eight monitors, in the presence of the Master and Wardens of the Company, the President and Senior Fellows of St. John's, and a very numerous and respectable assemblage of visitors, the whole of whom appeared to derive high gratification from the proficiency and talent displayed in these performances.

ETON MONTEM.—The Triennial Celebration of the "Montem" took place on Tuesday. On the present occasion the sum of money collected exceeded the collection of any former period, amounting to 1200*l*. Mr. Williams, the son of the bookseller and publisher of the Eton classics, is the fortunate individual who is enriched by this popular contribution, to defray his outfit to King's College, Cambridge. At 12 o'clock, according to a previous announcement, their Majesties, accompanied by Prince George of Cambridge, the Duchess of Saxe Weimar, and attended by Lord and Lady Howe and children, and Lady Gore and family, arrived in three carriages at the chambers of the Rev. Dr. Keate, and from thence passed into the quadrangle of the College, which was crowded by well-dressed people, principally old Etonians or relations and connexions of the scholars. The procession, after parading before their Majesties, proceeded in military order, with banners flying, and accompanied by the bands of the Life Guards and Scotch Fusiliers, to Salt Hill. The order of the procession was well preserved throughout, and about two o'clock reached the principal seat of action, Salt Hill; when the main body of the army being drawn up in line, a detachment, headed by a flag-bearer, proceeded to conclude the ceremonies of the day, and that important personage having ascended the hills from whence many a rustic was propelled by the staffs of the constables with suitable action, unfurled his ensign, and twirled and twisted it in every variety that his ingenuity could think of. The boys then roared another edition of cheers for their colours, and for the King and Queen, and so terminated the ceremony of the Montem.

The royal carriages immediately drove away, while the whole army of hungry youths flew upon the substantial repast laid out for them at the magnificent inns of the Wind-Mill and the Castle, in both of which all the beds were taken down to make way for the tables of these young devourers.

A notice was recently given in Boston Church of the organist resigning his situation. This resignation is, we understand, the result of an unconquerable disgust at the conduct of the Churchwardens, in seeking to reduce him to a miserable dependant on the capricious wishes of the mob. It is said that he was offered 20*l*. a year additional, if he would decline to play the usual tune on the entrance of the Mayor, as an insult to the Magistracy. He rejected the offer in disdain.

ST. ALBAN'S ABBEY.—A Public Meeting was held last month at the Thatched House Tavern, the Bishop of London in the chair, to adopt means for preserving that beautiful monument of antiquity from the destruction with which it is now threatened. This object has been strenuously pursued by Earl Verulam, who was present upon the occasion, as well as many other persons of high station, whose local connexions with, or general admiration of, the venerable structure, induced them to attend. A statement of the damage done, and the funds necessary for the effective restoration of the Abbey, was made by Mr. Donaldson; and resolutions directed to the objects of the meeting having been passed, a committee was appointed, which is to report progress to another meeting of the Subscribers before the work is commenced. The sum required is 15,000*l*. The sum of 1,000*l*. was promptly subscribed at the Meeting; and we are glad to see the subscriptions increasing.

DIRECTIONS TO CHURCHWARDENS BY THE ARCHDEACON OF ELY.—In enumerating the defects which I have most frequently had occasion to notice, I would specify, in the first place, the dampness which is too often found in these sacred edifices. It would be superfluous for me to expatiate on the injurious consequences of dampness both to the fabric of the church itself, and to those who assemble within its walls. The evil ought always to be remedied as speedily and effectually as possible, both to promote the neatness and durability of the structure, and the health and comfort of those who resort thither for the purposes of public worship.

The state of the belfries, also, is in some cases very unsatisfactory. Where the number of bells is complete, one, or perhaps more, are cracked; or the frame-work, in which they are suspended, is so much decayed and out of order, that they cannot perform their functions.

I have also frequently had occasion to remark that the towers are not sufficiently secured against the intrusion of birds and the entrance of rain or snow. When the filth and litter deposited by the former are saturated with the moisture occasioned by the latter, we cannot wonder that the process of decay should be greatly accelerated.

There is another appendage of the church which is too often neglected, and that is the church-yard fence. By suffering it to be in a ruinous condition, you allow the

precincts of that sacred spot, which, without any tinge of superstition, ought to be regarded with feelings of respect, and which may probably be endeared to some of you by many tender and cherished recollections, to be desecrated by the steps of every unlawful intruder.

Now, all these are points to which you are bound, by the solemn obligation of an oath, to give your attention; and they are evils which you are bound, by the same obligation, to correct and redress. In swearing that he will truly and faithfully execute the office of a churchwarden within his parish, each individual binds himself, according to the 85th canon, to take care and provide that the churches be well and sufficiently repaired; and so, from time to time, kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain and even, and all things there in such orderly and decent sort, without dust or any thing that may be noisome or unseemly, as best becometh the house of God. He also engages to take the like care that the church-yards be well and sufficiently repaired, fenced and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth.

And I would here remind you, that, till you are sworn, you can do no legal act as churchwardens, nor can you have any authority, whatever you may expend on the church account, to make or levy any rate, or take any other method to reimburse yourselves.

Your proper and legitimate mode of proceeding, when any repairs are to be carried into effect, especially if they be of an expensive nature, is to obtain an estimate beforehand of the sum requisite for the purpose. You are then to give legal notice of a vestry-meeting, before which this estimate should be laid. If, after legal notice, parishioners voluntarily absent themselves from such meeting, they are equally bound by the resolutions of those who attend, and are considered, in the eye of the law, as giving their assent to whatever resolution is there passed. But, if no parishioners attend after convenient notice, the churchwardens alone may make the rate.

With regard to the number of votes which each parishioner is entitled to give, it is to be observed, that, if he has been assessed or charged upon or in respect of any annual rent, profit, or value, not amounting to 50*l.*, he shall be entitled to give one vote and no more. And for every 25*l.* additional, he will have the privilege of an additional vote; yet so, nevertheless, that no inhabitant shall be entitled to give more than six votes.

When a rate has been made, it should always be collected before the amount be expended. Should any person, who has been duly rated, refuse or neglect to pay, he may be summoned before two justices, who are to direct the payment of what is due in respect of such rate, provided the sum ordered to be paid do not exceed 10*l.* above the costs, to be ascertained by such justices.

Besides attention to every thing that relates to the fabric of the church, and the furnishing whatever is requisite for the due solemnization of public worship therein, the canons require you to see that all persons during the time of divine service behave themselves orderly, soberly, and reverently, kneeling at the prayers, standing at the belief, sitting or standing quietly and attentively at the reading of the Scriptures, and the preaching of God's word;—that none walk, talk, or make any noise in the church; to disturb duty which is there performed;—that none contend or quarrel about place;—that no idle persons abide in the church-yard or church-porch, during the time of divine service or preaching, but that they either come in or depart. It is also part of your office to see that no persons are tippling in the public-houses or beer-houses during the performance of divine service.

I think it necessary that you should be distinctly apprised that you are not empowered to dispose of any thing that appertains to the Church—such as the bells, the lead, or whatever else may be annexed to it, without having previously obtained a faculty from the Bishop's Court for so doing; and that, if you take such an unwarrantable step, it is at your own peril. You are the legally constituted trustees of the property of the Church—I mean its moveable property—and, therefore, you are answerable for its undergoing any diminution or deterioration. Indeed, your very title of 'Churchwarden' appropriately designates your office as the lay-guardians of the Church. If, then, it should appear that you have disposed of any of the said property with the consent of the parishioners, but without the consent of the Ordinary, i.e. without a faculty, for the purpose of defraying in whole, or in part, the necessary Church-rates, which must otherwise have been defrayed by the parishioners themselves, you may be compelled to replace the same at your own expense. For, otherwise, the parishioners might all concur and

combine to defraud the Church of her bells, her plate, and other property placed therein, for the honour of God, and the due solemnization of public worship, in order to relieve themselves from the payment of parish rates, or for their own private and fraudulent emolument.

If any one who bears the office of Churchwarden should ever be guilty of such a flagrant violation of the trust reposed in him, I shall certainly think it my duty to see that the offence be visited with the utmost severity. And I shall esteem it a favour if my clerical brethren will, without delay, notify to me any such act of delinquency (should any such occur), that no time may be lost in applying the legal remedy.

There is another caution, which I think it right to avail myself of this opportunity of suggesting, and that is, that you never, upon any account, substitute an unsightly or less durable material, for one of an ornamental or lasting quality. I am sorry to say that this has too often been practised in the case of Church windows, in which there are many instances where the mullions have been spoiled and disfigured by the substitution of wood or brick instead of stone, and the beauty of the light and elegant tracery of the heads has been entirely destroyed by mortar superseding glass.

In the few remarks which I made in the beginning of this address, on the state of the Churches in general, I noticed the great prevalence of dampness. That this evil may be obviated, in the instructions which you will this day receive from the hands of the Deputy Registrar, you will find, very generally, directions to make a drain round your respective Churches. And I will here beg leave to offer you some suggestions relative to the best mode of carrying these directions into effect.

In the first place, as a preliminary step, and as being in itself conducive to the dryness of the fabric, lower the soil round the Church as much as local circumstances will admit. Then dig out the soil close to the walls of the Church, to a proper depth; which, where it is practicable, should, at least, be as low as the floor of the interior. Pave the bottom of the drain with bricks laid in mortar, in a concave form, that the water may not penetrate further, and may be carried off as expeditiously as possible. Upon this narrow pavement, place soughing tiles, with the convex surface uppermost, or hollow bricks, with the flat sides upwards; only taking care that they are not so suffered to fit so close to each other as to impede the water in its passage to the drain. Afterwards, fill up the trench with shingles, fragments of bricks, stones, gravel, or any material of so coarse a nature as may suffer the rain and droppings from the roof to pass through instantaneously. Let all the water which is thus received be conducted out of the Churchyard by means of a pipe laid under-ground, or by a continuation of the paved drain, so that no wound may be inflicted on the feelings of survivors by any thing which has the appearance of violating the depositories of the dead. By the adoption of this plan, you will find all that greenness and discoloration of the walls which are at once offensive and injurious to the edifice, will gradually disappear.—*June, 1832.*

BRITISH ASSOCIATION.—The Second Meeting of the British Association for the Advancement of Science, was held in Oxford, on Monday, the 18th ult, and the five following days, at which some hundreds of gentlemen, including the most illustrious scientific characters, were present. The first meeting of this Society was held at York in September last, and was attended by upwards of three hundred persons, including many distinguished Members of this University, and of other learned and scientific bodies in different parts of the United Kingdom. At the Oxford Meeting, the following Reports were presented:—

1. On the recent Progress of Mathematical Analysis, in reference particularly to the differential and integral Calculus, by the Rev. George Peacock.
2. On the State and Progress of Astronomical Science, in reference particularly to Physical Astronomy, by Professor Airy.
3. On the Data and Desiderata for calculating the Time and Height of High Water, by W. J. Lubbock, Esq.
4. On the present State of Meteorological Science, by James D. Forbes, Esq.
5. On the Progress of Optical Science, by Sir David Brewster.
6. On the State of our Knowledge concerning the Phenomena of Sound, by the Rev. Robert Willis.
7. On the Phenomena of Heat, by the Rev. Professor Powell.
8. On Thermo-Electricity, by the Rev. Professor Cumming.
9. On the Recent Progress of Chemical Science, by James W. F. Johnston, Esq.
10. On the State and Progress of Mineralogical Science, by the Rev. Professor Whewell.

11. On the Waste and Extension of the Land on the East Coast of Britain, and on the question of the Permanence of the Relative Level of the Sea and Land, by Robert Stevenson, Esq.

12. On the Principal Questions recently settled, or still agitated, in the Philosophy of Botany, by Professor Lindley.

The President of this Meeting was the Rev. William Buckland, D.D. F.R.S. &c. Canon of Christ Church, and Professor of Geology and Mineralogy in this University.

The Vice-Presidents—Sir David Brewster, D.C.L. F.R.S. L. & E. Corresponding Member of the Institute of France, &c., and the Rev. William Whewell, F.R.S. &c., and Professor of Mineralogy in the University of Cambridge. The Oxford Secretaries are Charles Daubeny, M.D. F.R.S. Professor of Chemistry, and the Rev. Baden Powell, F.R.S. Savilian Professor of Geometry.

The Authorities of the University, with great kindness to the Association, allowed the General Meetings to be held in the Sheldonian Theatre, and the Sectional Meetings and other business of the Association to take place in the very convenient suite of rooms in the Clarendon Buildings.

The Sectional Committees chose the following officers:

PHYSICS, &c.	{ President, Dr. D. Gilbert.
	{ Secretary, Rev. H. Coddington.
CHEMISTRY, &c.	{ President, Mr. J. Dalton
	{ Secretary, Mr. Johnston.
GEOLOGY, &c.	{ President, Mr. Murchison.
	{ Secretary, Mr. J. Taylor.
NATURAL HISTORY, &c.	{ President, Mr. P. Duncan.
	{ Secretary, Professor Henslow.

CITY OF LONDON SCHOOL OF INSTRUCTION AND INDUSTRY.—On Monday, the 18th of June, the Twentieth Anniversary Dinner for the benefit of the above Institution, took place at the London Tavern, Bishopsgate, William Taylor Copeland, Esq. in the chair. A handsome contribution was made; and the following simple addresses were delivered by two of the children.

BOY.—"Generous Patrons,—We poor boys present ourselves before you with grateful feelings. We never can forget that it is for our sakes you meet, and that it is the great Author of all good who has disposed your benevolent hearts to regard, to pity, and to relieve us. You have clothed and instructed us, and we bring with us some of the little productions of our industry. May our conduct, through life, answer your hopes and reward your exertions. Though humble in station, may we always be industrious and useful. May we fear God, honour the king, obey our parents, and live with thankfulness under the laws and constitution of our country. O heavenly Father, we would not seek to be great, but teach us to be good. May thy favour crown our labours, and shower upon our gracious benefactors every blessing both in time and eternity."

GIRL.—"Generous Patrons,—Deign to receive from a poor girl, in the name of her poor companions and herself, the humble, but sincere, tribute of gratitude. Behold us instructed and clothed by your benevolent care. You have also placed us in the paths of duty and religion. Receive, with ours, the thanks of our parents. May our lot in society be contented and industrious, adorning the Christian profession, and studying to be useful to the community. Thus, whilst you have taught our hands to work, and our hearts to sing the praises of the God of charity and compassion, may you be witnesses of the beneficial fruits of our labour, and the good conduct of our lives. We now present before you the works of our little hands, and trust to receive your smiles and approbation; but above all, the infinitely condescending mercy and guardian care of Him who is the Father of the friendless, and God over all, blessed for evermore. Amen."

THE LADY CHAPEL.—A selection of sacred music was performed on the 21st ult. in St. Saviour's church, Southwark, in aid of the funds now collecting for the restoration of the Lady Chapel, and the altar screen. The sum still required, we understand, is about 1,000*l.*, there having been already raised by the liberality of the public more than 3,000*l.* Towards the required amount, this concert must have contributed in a respectable degree, as the attendance was numerous and brilliant, consisting principally of ladies.

ORDINATIONS.—1832.

<i>Bath & Wells</i> .. { April 22.	<i>Llandaff</i> April 8.	<i>Peterborough</i> .. April 29.
June 10.	<i>Lichf. & Cov.</i> .. May 6.	
<i>Chester</i> April 15.	<i>Lincoln</i> June 17.	<i>Rochester</i> { April 29.
<i>Chichester</i> June 17.	<i>Norwich</i> May 20.	June 10.
<i>Exeter</i> April 29.	<i>Oxford</i> June 17.	<i>Salisbury</i> April 15.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Adams, Simon Thomas		Fell. New	Oxf.	Oxford
Baily, William Perceval	B.A.	Clare Hall	Camb.	Rochester
Barker, Henry Raymond	M.A.	Merton	Oxf.	Oxford
Bingham, Charles Heppuff		Caius	Camb.	Lincoln
Bird, Christopher Wentworth	B.A.	St. John's	Camb.	Rochester
Bloxam, John Rouse	B.A.	Dem. Magdalen	Oxf.	Oxford
Bolton, Robert Thorley		Clare Hall	Camb.	Chichester
Bonnin, Thomas Scott	B.A.	Queen's	Camb.	Peterborough
Bower, Henry Tragonnell	B.A.	St. Peter's	Camb.	Rochester
Brown, Langton Edward	B.A.	Trinity	Camb.	Oxford
Browne, T. B. H.	B.A.	Jesus	Oxf.	Oxford
Browne, Robert William	B.A.	Fell. St. John's	Oxf.	Oxford
Buckingham, James	S.C.L.	Wadham	Oxf.	Exeter
Buckley, Thomas	B.A.	Corpus Christi	Camb.	Chichester
Burningham, Thomas	B.A.	Trinity	Oxf.	Norwich
Butterton, George Ash	M.A.	St. John's	Camb.	Rochester
Cameron, Archibald Allen	B.A.	Pembroke	Oxf.	Oxford
Carpenter, Charles T.	B.A.	Sidney	Camb.	Exeter
Case, Thomas	B.A.	Worcester	Oxf.	Rochester
Chambers, John William	M.A.	St. John's	Oxf.	Norwich
Chanter, John Mill	B.A.	Oriel	Oxf.	Exeter
Chatfield, Allen William	B.A.	Trinity	Camb.	Rochester
Chaytor, Henry	B.A.	St. Mary Hall	Oxf.	Rochester
Clarke, William Wilcox	B.A.	Wadham	Oxf.	Norwich
Clayton, William John	B.A.	Queen's	Camb.	Rochester
Cookson, Frederick	B.A.	Corpus Christi	Camb.	Lich. & Cov.
Coope, William John	B.A.	St. Mary Hall	Oxf.	Norwich
Corbould, William	B.A.	Emmanuel	Camb.	Norwich
Cottle, Thomas	M.A.	Pembroke	Oxf.	Salisbury
Coulcher, George	M.A.	Corpus Christi	Camb.	Norwich
Cox, James	M.A.	Christ Church	Oxf.	Oxford
Crawford, Charles John	B.A.	Wadham	Oxf.	Chichester
Crawley, John Lloyd	B.A.	Trinity	Oxf.	Peterborough
Dalton, James Edward	B.A.	Fell. Queen's	Camb.	Norwich
Davies, John	B.A.	Trinity	Camb.	Lincoln
De Boudry, Daniel		Magdalen Hall	Oxf.	Lincoln
Denison, George Anthony	M.A.	Fell. Oriel	Oxf.	Oxford
Du Heaume, George	M.A.	Fell. Pembroke	Oxf.	Oxford
Dunlap, Arthur Philip		Fell. St. John's	Oxf.	Oxford
Eaton, Henry Charles	B.A.	St. John's	Camb.	Lincoln
Eaton, Henry Charles	B.A.	St. John's	Camb.	Rochester
Fellows, Edmund F. B. B.	B.A.	St. John's	Camb.	Exeter
Fisher, John Thomas	S.C.L.	Jesus	Camb.	Bath & Wells
Fisk, George	S.C.L.	Corpus Christi	Camb.	Rochester
Fitch, Adam	B.A.	Christ	Camb.	Rochester
Garlike, Thomas Charles	B.A.	Clare Hall	Camb.	Exeter
Gathercole, Michael Augustus	Lit.			Lich. & Cov.
Goldney, Adam	B.A.	Trinity	Camb.	Oxford
Groome, John Hindes	B.A.	Pembroke	Camb.	Norwich
Grose, Thomas	M.A.	Clare Hall	Camb.	Oxford
Hall, Robert Edward	B.A.	Emmanuel	Camb.	Lincoln
Hamilton, John William	M.A.	Trinity	Camb.	Norwich
Hanbury, Alfred	S.C.L.	St. Mary Hall	Oxf.	Norwich
Hawkins, Edward	B.A.	Fell. Pembroke	Oxf.	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Mayley, Burrell	B.A.	Worcester	Oxf.	Chichester
Heelis, Richard	B.A.	Queen's	Oxf.	Lich. & Cov.
Hickson, Charles	B.A.	Magdalen Hall	Oxf.	Lincoln
Hildyard, Horatio Samuel	B.A.	St. Peter's	Camb.	Rochester
Hocker, William	B.A.	Exeter	Oxf.	Exeter
Hollings, Richard	B.A.	St. John's	Oxf.	Lich. & Cov.
Houlditch, Henry Lovelace	B.A.	Christ	Camb.	Exeter
Hughes, Thomas William	B.A.	St. Edmund H.	Oxf.	Norwich
Ingram, George	B.A.	Queen's	Camb.	Rochester
Irvine, John	B.A.	Magdalen Hall	Oxf.	Rochester
Jeune, Francis	M.A.	Fell. Pembroke	Oxf.	Oxford
Jones, Pelham	B.A.	St. John's	Camb.	Chester
Kempe, Henry George	B.A.	Exeter	Oxf.	Exeter
Kingdon, John	B.A.	Pembroke	Oxf.	Exeter
Kirkness, William John	B.A.	Queen's	Camb.	Exeter
London, Abel Seyer	B.A.	Christ Church	Oxf.	Peterborough
Lewin, G. Ross	B.A.	Catharine Hall	Camb.	Exeter
Long, Henry Churchman	B.A.	Christ	Camb.	Norwich
Lynn, George Goodenough	B.A.	Christ	Camb.	Oxford
Martin, Edward William	B.A.	St. John's	Camb.	Rochester
Massingberd, Algernon L.	B.A.	Trinity	Camb.	Norwich
Molson, William	B.A.	Queen's	Camb.	Norwich
Moody, George	B.A.	St. John's	Camb.	Chester
Morgan, John Blackstone	B.A.	Trinity	Oxf.	Oxford
Nelson, John	S.C.L.	Trinity Hall	Camb.	Norwich
Nicholls, Lewis Anthony	B.A.	St. David's	Lamp.	Llandaff
Nicholson, Patrick Charles	B.A.	St. Bees	Camb.	Chester
Norgate, Thomas Starling	B.A.	Caius	Camb.	Norwich
Oldknow, Joseph	B.A.	Christ	Camb.	Lincoln
Orde, Leonard Shafto	B.A.	Queen's	Camb.	Rochester
Pawsey, Frederick C. G.	B.A.	Emmanuel	Camb.	Lincoln
Payne, Edward	B.A.	New	Oxf.	Oxford
Penleaze, John	B.A.	Magdalen	Oxf.	Norwich
Penson, John Pavitt	B.A.	Worcester	Oxf.	Oxford
Poole, George Ayliffe	B.A.	Emmanuel	Camb.	Bath & Wells
Poole, Thomas	B.A.	St. John's	Camb.	Lich. & Cov.
Powell, Richmond	B.A.	Trinity	Camb.	Chichester
Pritchard, Charles	B.A.	St. John's	Camb.	Rochester
Prosser, James	B.A.	Catharine Hall	Camb.	Lincoln
Pyemont, John	B.A.	Lincoln	Oxf.	Norwich
Rees, Amaziah	Lit.			Llandaff
Robbins, George	B.A.	Magdalen	Oxf.	Salisbury
Robinson, John Ellill	M.A.	Christ Church	Oxf.	Oxford
Simpson, Henry Trail	B.A.	Trinity	Camb.	Rochester
Smith, Charles Lessingham	M.A.	Fell. Christ	Camb.	Lincoln
Spicer, Stephen Ralph	B.A.	Worcester	Oxf.	Salisbury
Stanton, Thomas	B.A.	Christ	Camb.	Lincoln
Stevens, Henry	B.A.	Oriel	Oxf.	Rochester
Stowe, Solomon John	B.A.	Trinity	Camb.	Lincoln
Tarbutt, Arthur Charles	B.A.	Wadham	Oxf.	Oxford
Tatham, Arthur	B.A.	Magdalen	Camb.	Rochester
Tennyson, Charles	B.A.	Trinity	Camb.	Lincoln
Trenchard, William Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Toogood, Jonathan James	B.A.	Pembroke	Oxf.	Bath & Wells.
Upton, James Samuel	M.A.	Trinity	Camb.	Chichester
Vaughan, John James	B.A.	Merton	Oxf.	Salisbury
Venables, Richard Lister	B.A.	Emmanuel	Camb.	Rochester
Vickers, William	B.A.	Queen's	Camb.	Norwich
Wade, Charles James	B.A.	Jesus	Camb.	Bath & Wells
Warmoll, Sayer Stone	B.A.	Queen's	Oxf.	Norwich
Warren, Charles	B.A.	Trinity	Camb.	Peterborough
Webster, Josias Gardiner	B.A.	Exeter	Oxf.	Norwich

Name.	Degree.	College.	University.	By Bishop of
Wellesley, Hon. Gerald	M.A.	Trinity	Camb.	Lincoln
West, Thomas Dennett.....	B.A.	St. Peter's	Camb.	Chichester
Whalley, Daniel Constable	B.A.	Pembroke	Camb.	Norwich
Whyte, James Richard	B.A.	Oriel	Oxf.	Exeter
Whytehead, Robert	B.A.	St. John's	Camb.	Lincoln
Wickham, William Provis Trelawny .	M.A.	Balliol	Oxf.	Bath & Wells
Williams, George.....	B.A.	Trinity	Camb.	Rochester
Willy, George	B.A.	St. John's	Camb.	Bath & Wells
Wright, Henry Wildey	B.A.	Magdalen Hall	Oxf.	Rochester

PRIESTS.

Alford, Walter	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Allen, William Barkitt.....	D.C.L.	Fell. St. John's	Oxf.	Oxford
Armstrong, Henry	B.A.	Christ	Camb.	Rochester
Baker, George	B.A.	Corpus Christi	Camb.	Norwich
Barker, Frederic	B.A.	Jesus	Camb.	Chester
Barrick, Robert	M.A.	Fell. Queen's	Camb.	Rochester
Bird, Henry	B.A.	Corpus Christi	Camb.	Norwich
Blackburne, Francis Theophilus	B.A.	Jesus	Camb.	Bath & Wells
Bolden, John Satterthwaite.....	B.A.	Trinity	Camb.	Chester
Bradford, William M. R.	M.A.	Magdalen Hall	Oxf.	Lincoln
Brettel, George.....	B.A.	Exeter	Oxf.	Norwich
Browne, George Augustus,	M.A.	Magdalen	Oxf.	Oxford
Browne, Thomas	B.A.	Corpus Christi	Camb.	Chichester
Calvert, Raisley	B.A.	Queen's	Camb.	Peterborough
Childe, Charles Frederick	B.A.	Emmanuel	Camb.	Rochester
Clayton, George	B.A.	Christ Church	Oxf.	Rochester
Cobden, Halsted Edwin Cobden	M.A.	St. John's	Camb.	Rochester
Cooper, H. J.	M.A.	St. John's	Camb.	Salisbury
Cox, Richardson	B.A.	Corpus Christi	Camb.	Norwich
Curties, Thomas Chandler	B.A.	Fell. St. John's	Oxf.	Oxford
Dawson, Frederick Ackers	M.A.	Brasenose	Oxf.	Oxford
Donnison, James Watson Stote.....	B.A.	University	Oxf.	Lincoln
Doveton, John Bazett	B.A.	Downing	Camb.	Bath & Wells
Draper, William Yorke	B.A.	Wadham	Camb.	Bath & Wells
Eagles, John King	B.A.	Trinity	Camb.	Bath & Wells
Emly, Frederic Septimus.....	M.A.	Wadham	Oxf.	Peterborough
Evans, Frederic	B.A.	Corpus Christi	Camb.	Norwich
Ewbank, William Withers	B.A.	Christ	Camb.	Rochester
Fendall, James.....	M.A.	Fell. Jesus	Camb.	Rochester
Fitzroy, Frederick Thos. Wm. Coke	M.A.	Fell. Magdalen	Camb.	Rochester
Fremantle, William Robert	M.A.	Magdalen	Oxf.	Oxford
Fry, James	B.A.	St. Edmund H.	Oxf.	Chichester
Graham, William Hall.....	B.A.	Exeter	Oxf.	Norwich
Gray, Henry	B.A.	Christ Church	Oxf.	Rochester
Green, Joseph	B.A.	Corpus Christi	Camb.	Lincoln
Greene, Edward	B.A.	Dem. Magdalen	Oxf.	Oxford
Hale William	M.A.	Magdalen Hall	Oxf.	Rochester
Harper, Henry John Chitty.....	B.A.	Queen's	Oxf.	Lincoln
Harrison, Jasper Nicolls	M.A.	Fell. Worcester	Oxf.	Oxford
Heartley, Charles Abel	M.A.	Fell. Corp. Chr.	Oxf.	Oxford
Hoare, Richard Peter	B.A.	Trinity	Camb.	Salisbury
Hore, William Strong	B.A.	Queen's	Camb.	Exeter
Hutchinson, Thomas	B.A.	Clare Hall	Camb.	Lincoln
Hutton, Rufus	B.A.	Exeter	Oxf.	Exeter
Irving, William	B.A.	Jesus	Oxf.	Bath & Wells
Johnson, Arthur	B.A.	Christ Church	Oxf.	Exeter
Law, William	M.A.	Fell. Trinity	Camb.	Rochester
Leah, Thomas	B.A.	Queen's	Camb.	Exeter
Lewis, Robert George	M.A.	Wadham	Oxf.	Norwich
Lloyd, Charles	B.A.	Jesus	Oxf.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Luttrell, Alexander Henry Fownes..	B.A.	Pembroke	Camb.	Bath & Wells
Luxmore, Charles	B.A.	King's	Camb.	Rochester
Madan, George.....	B.A.	Stud. Ch. Ch.	Oxf.	Oxford
Maitland, Thomas Henry	B.A.	Oriel	Oxf.	Exeter
Morgan, James	B.A.	Trinity	Camb.	Bath & Wells
Morrell, Henry Cox	M.A.	Christ Church	Oxf.	Oxford
Morshead, Henry John	B.A.	Exeter	Oxf.	Exeter
Naylor, Thomas Beagley.....	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Newnham George William	M.A.	Fell. Corp. Chr.	Oxf.	Bath & Wells
North, William.....	M.A.	Jesus	Oxf.	Oxford
Nurse, John	B.A.	Merton	Oxf.	Bath & Wells
Orme, George Cave	B.A.	Jesus	Camb.	Lincoln
Osborne, Hon. Sidney Godolphin ..	B.A.	Brasenose	Oxf.	Lincoln
Page, Luke Flood.....	M.A.	Corpus Christi	Camb.	Norwich
Parsons, Francis Crane.....	B.A.	Worcester	Oxf.	Bath & Wells
Partington, Henry	B.A.	Stud. Ch. Ch.	Oxf.	Oxford
Phillips, George	M.A.	Fell. Queen's	Camb.	Rochester
Phillott, Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Pidsley, Sydenham	B.A.	Worcester	Oxf.	Exeter
Price, Edward	S.C.L.	St. John's	Camb.	Lincoln
Reynolds, Henry	M.A.	Jesus	Oxf.	Oxford
Rhodes, William Francis	B.A.	Trinity	Camb.	Norwich
Robinson, John Travers	B.A.	Jesus	Camb.	Lincoln
Roche, William	B.A.	Trinity	Oxf.	Exeter
Rodd, Charles	B.A.	Exeter	Oxf.	Exeter
Rooper, William Henry	B.A.	University	Oxf.	Lincoln
Sampson, Lewis William	B.A.	Fell. King's	Camb.	Rochester
Sampson, Daniel Dod	B.A.	Trinity Hall	Camb.	Bath & Wells
Saxton, Charles Waring	M.A.	Christ Church	Oxf.	Oxford
Scobell, John Samuel	B.A.	St. Peter's	Camb.	Exeter
Scott, Robert	M.A.	Balliol	Oxf.	Bath & Wells
Serjeant, James	B.A.	Queen's	Camb.	Exeter
Severne, William	M.A.	Queen's	Oxf.	Peterborough
Smith, Henry Cupper	B.A.	Christ	Camb.	Norwich
Sprigge, William	B.A.	St. Peter's	Camb.	Norwich
Sunderland, Thomas Lister Joseph..	B.A.	Caius	Camb.	Lincoln
Thackeray, George	B.A.	Fell. King's	Camb.	Rochester
Thackeray, Joseph	M.A.	Fell. King's	Camb.	Rochester
Thompson, William Thomas	B.A.	Jesus	Camb.	Norwich
Thornton, William	M.A.	Corpus Christi	Camb.	Peterborough
Tinkler, John	M.A.	Fell Corp. Chr.	Camb.	Rochester
Veale, W. H.		Magdalen	Oxf.	Exeter
Waller, Ernest Adolphus	B.A.	Brasenose	Oxf.	Chichester
Wethered, Florence James	B.A.	Fell. King's	Camb.	Rochester
West, John Thomas Eliot	B.A.	Christ	Camb.	Norwich
Willesford, Francis T. B.	B.A.	Exeter	Oxf.	Exeter
Wheeler, William	M.A.	Dem. Magdalen	Oxf.	Oxford
Wingfield, George	B.A.	Emmanuel	Camb.	Lincoln

Deacons, 125—Priests, 98—Total, 223.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Dennis, Edwin P.	Domestic Chapl. to Lord Panmure
Moore, Edward	Domestic Chapl. to Earl Cornwallis
Saunders, Augustus Page.....	Head Mast, of Charter House School.
Williams, William	Domestic Chapl. to the Earl of Warwick.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Austen, John Thos. .	Aldworth, V.	Berks	Salisbury	St. John's Coll. Camb
Barker, R.	{Cottingham, V. with Skidby, C.	{	E. York York	Bp. of Chester

Name.	Preferment.	County.	Diocese.	Patron.
Boulton, George ..	{ Preston Crapes, R. to Charwelton, R.	{ Northam.	Peterboro	Sir C. Knightley, Bt.
Card, Henry, D. D.	{ Great Malvern, V. to Dormington, V. with Bartestree, C.	{ Worcester	Worcester	
Dobree, John Gale ..	{ Newbourn, R.	{ Hereford	Hereford	{ T. E. Foley, Esq.
Dugmore, Henry ..	{ Pensthorpe, R.	{ Suffolk	Norwich	Sir W. Rowley, Bt.
Evans, John	{ Llanboudy, V. to Llanglydwen, R.	{ Norfolk	Norwich	Rev. R. Hamond
Ewbank, W. Withers	{ Grindon, V.	{ Carmar.	St. David's	{ Bp. of St. David's
Gwatkin, Richard ..	{ Barrow-upon-Soar, V.	{ Durham	Durham	Sherburn Hospital
Halton, L. Miles ..	{ Woolhampton, R. to Thruxton, R.	{ Leicester	Lincoln	St. John's Coll. Camb.
Harrison, John Butler	{ Evenley, V.	{ Berks	Salisbury	Mr. & Mrs. Halton
Kennaway, Chas. E.	{ Chipping Campden V.	{ Hants	Winchest.	Mrs. Harriet Halton
Kingsley C.	{ Clovelly, R.	{ Northam.	Peterboro	Magd. Coll. Oxford
Langdon, Charles ..	{ Queen's Camel, V.	{ Gloster	Gloster	Lord Barham
Le Grice, Frederick .	{ Great Gransden, V.	{ Devon	Exeter	Sir J. H. Williams, Bt.
Lewis, Edward	{ Llanbedr, R.	{ Somerset	B. & W.	James Langdon, Esq.
	{ Minor Can. of the Cath.	{ Hunts	Lincoln	Clare Hall, Camb.
	{ and Minor Can. of Coll.	{ Brecon	St. David's	Duke of Beaufort
Lupton, James	{ and Blackburn, V. to St. Mich. & Trin, R. Queenhithe	{ Ch. of St. Paul		D. & C. of St. Paul's
Morley, George	{ Newport Pagnell, V.	{ Ch. of Westminster		D. of Westminster
Peers, J.	{ District Ch. W. Wycombe	{ Oxford	Oxford	Ch. Ch. Oxford
Prowde, Richard ..	{ Hovingham, P.C.	{ London	London	D. & C. of St. Paul's
Schomberg, Alex. W.	{ Felthorpe, R. and Ringland, V.	{ Bucks	Lincoln	Lord Chancellor
Serrell, H. D.	{ Milton Puddimore, R.	{ Norfolk	Norw.	{ Bp. of Norwich
Sproston, George ..	{ Oldbury, C.	{ Worcester	Worcester	V. of Halesowen
Stone, Samuel	{ Norwich, St. Augustine, R.	{ Somerset	B. & W.	Wm. Melliar, Esq.
Tasker, Henry	{ Soham, V. with Barway, C.	{ Norfolk	Norwich	D. & C. of Norwich
Twining, Daniel ...	{ Stilton, R. to Thetford, R.	{ Camb.	Norwich	Pemb. Coll. Camb.
Ward, J. Thornborrow	{ Askam, V.	{ Hunts	Lincoln	{ Bp. of Lincoln
Ware, Henry	{ Ladock, R.	{ Herts	Lincoln	{ D. & C. of St. Paul's
West, John	{ Aisholt, R.	{ Westmor.	Carlisle	Earl of Lonsdale
	{ East Lulworth, V.	{ Cornwall	Exeter	Ld. & Ly. Grenville
Witt, E. D.	{ to hold by disp. Coombe	{ Somerset	B. & W.	John West, Esq.
	{ Keynes, V. with Wool, V.	{ Dorset	Bristol	John Bond, Esq.
Woodforde, Thomas	{ Almsford, R.	{ Somerset	B & W.	Rev. F. Woodforde

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Archer, James	{ Middleton, R.	{ Lancas.	Chester	Lady Suffield
Bennett, Thomas ..	{ Boconnoc, R. with Broad oak, R.	{ Cornwall	Exeter	Lord Grenville
Bond, William	{ Mutford, V. with Barnby, R.	{ Suffolk		
	{ and Whentacre, All Sts. R.	{ Norfolk	Norwich	Caius Coll. Camb.
Brice, John	{ Aisholt, R.	{ Somerset	B. & W.	{ Rev. John Price
	{ and Grenton, R.			{ S. Kekewich, Esq.
Carter, Samuel	{ Ringland, V.	{ Norfolk	Norwich	Bp. of Ely
Cottle, Wyatt	{ Cholesey, V. with Moulsoford, C.	{ Berks	Salisbury	Lord Chancellor
	{ Rainham, St. Mary,			
Dewing, Edward ..	{ and St. Marg, R. with Heloughton, V.	{ Norfolk	Norwich	William Ainge, Esq.
Durham, Jas. George	{ Newport Pagnell, V.	{ Bucks	Lincoln	Lord Chancellor
Frear, Robert,	{ Hovingham, P.C.	{ N. York	York	Earl of Carlisle
Fulham, Edward ..	{ Preb. in Cath. Ch. of Chichester			Bp. of Chichester
	{ Guildford, St. Nicholas, R. Surrey		Winchest.	D. of Salisbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Luttrell, Alexander Henry Fownes..	B.A.	Pembroke	Camb.	Bath & Wells
Luxmore, Charles	B.A.	King's	Camb.	Rochester
Madan, George.....	B.A.	Stud. Ch. Ch.	Oxf.	Oxford
Maitland, Thomas Henry	B.A.	Oriel	Oxf.	Exeter
Morgan, James	B.A.	Trinity	Camb.	Bath & Wells
Morrell, Henry Cox	M.A.	Christ Church	Oxf.	Oxford
Morshhead, Henry John	B.A.	Exeter	Oxf.	Exeter
Naylor, Thomas Beagley.....	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Newnham George William	M.A.	Fell. Corp. Chr.	Oxf.	Bath & Wells
North, William.....	M.A.	Jesus	Oxf.	Oxford
Nurse, John	B.A.	Merton	Oxf.	Bath & Wells
Orme, George Cave	B.A.	Jesus	Camb.	Lincoln
Osborne, Hon. Sidney Godolphin ..	B.A.	Brasenose	Oxf.	Lincoln
Page, Luke Flood.....	M.A.	Corpus Christi	Camb.	Norwich
Parsons, Francis Crane.....	B.A.	Worcester	Oxf.	Bath & Wells
Partington, Henry	B.A.	Stud. Ch. Ch.	Oxf.	Oxford
Phillips, George	M.A.	Fell. Queen's	Camb.	Rochester
Phillott, Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Pidsley, Sydenham	B.A.	Worcester	Oxf.	Exeter
Price, Edward	S.C.L.	St. John's	Camb.	Lincoln
Reynolds, Henry	M.A.	Jesus	Oxf.	Oxford
Rhodes, William Francis	B.A.	Trinity	Camb.	Norwich
Robinson, John Travers	B.A.	Jesus	Camb.	Lincoln
Roche, William	B.A.	Trinity	Oxf.	Exeter
Rodd, Charles	B.A.	Exeter	Oxf.	Exeter
Rooper, William Henry	B.A.	University	Oxf.	Lincoln
Sampson, Lewis William	B.A.	Fell. King's	Camb.	Rochester
Sampson, Daniel Dod	B.A.	Trinity Hall	Camb.	Bath & Wells
Saxton, Charles Waring	M.A.	Christ Church	Oxf.	Oxford
Scobell, John Samuel	B.A.	St. Peter's	Camb.	Exeter
Scott, Robert	M.A.	Balliol	Oxf.	Bath & Wells
Serjeant, James	B.A.	Queen's	Camb.	Exeter
Severne, William	M.A.	Queen's	Oxf.	Peterborough
Smith, Henry Cupper	B.A.	Christ	Camb.	Norwich
Sprigge, William	B.A.	St. Peter's	Camb.	Norwich
Sunderland, Thomas Lister Joseph..	B.A.	Caius	Camb.	Lincoln
Thackeray, George	B.A.	Fell. King's	Camb.	Rochester
Thackeray, Joseph	M.A.	Fell. King's	Camb.	Rochester
Thompson, William Thomas	B.A.	Jesus	Camb.	Norwich
Thornton, William	M.A.	Corpus Christi	Camb.	Peterborough
Tinkler, John	M.A.	Fell Corp. Chr.	Camb.	Rochester
Veale, W. H.		Magdalen	Oxf.	Exeter
Waller, Ernest Adolphus	B.A.	Brasenose	Oxf.	Chichester
Wethered, Florence James	B.A.	Fell. King's	Camb.	Rochester
West, John Thomas Eliot	B.A.	Christ	Camb.	Norwich
Willesford, Francis T. B.	B.A.	Exeter	Oxf.	Exeter
Wheeler, William	M.A.	Dem. Magdalen	Oxf.	Oxford
Wingfield, George	B.A.	Emmanuel	Camb.	Lincoln

Deacons, 125—Priests, 98—Total, 223.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Denniss, Edwin P.	Domestic Chapl. to Lord Panmure
Moore, Edward	Domestic Chapl. to Earl Cornwallis
Saunders, Augustus Page.....	Head Mast. of Charter House School.
Williams, William	Domestic Chapl. to the Earl of Warwick.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Austen, John Thos. .	Aldworth, V.	Berks	Salisbury	St. John's Coll. Camb
Barker, R.	{Cottingham, V. with Skidby, C.	{ E. York	York	Bp. of Chester

Name.	Preferment.	County.	Diocese.	Patron.
Boulton, George ..	{ Preston Crapes, R. to Charwelton, R. Great Malvern, V. to Dormington, V. with Bartestree, C.	{ Northam. Peterboro Worcester Worcester Hereford Hereford	Sir C. Knightley, Bt. T. E. Foley, Esq.	
Card, Henry, D. D.	{ Newbourn, R. Pensthorpe, R. Llanboudy, V. to Llanglydwen, R.	{ Suffolk Norwich Norfolk Norwich Carmar. St. David's	Sir W. Rowley, Bt. Rev. R. Hamond { Bp. of St. David's Lord Chancellor	
Dobree, John Gale..	Grindon, V.	Durham Durham	Sherburn Hospital	
Dugmore, Henry ..	Barrow-upon-Soar, V.	Leicester Lincoln	St. John's Coll. Camb.	
Evans, John	{ Woolhampton, R. to Thruxton, R.	{ Berks Salisbury Hants Winchester	Mr. & Mrs. Halton	
Ewbank, W. Withers	Evenley, V.	Northam. Peterboro	Magd. Coll. Oxford	
Gwatkin, Richard ..	Chipping Campden V.	Gloster Gloster	Lord Barham	
Halton, L. Miles ..	Clovelly, R.	Devon Exeter	Sir J. H. Williams, Bt.	
Harison, John Butler	Queen's Camel, V.	Somerset B. & W.	James Langdon, Esq.	
Kennaway, Chas. E.	Great Gransden, V.	Hunts Lincoln	Clare Hall, Camb.	
Kingsley C.	Llanbedr, R.	Brecon St. David's	Duke of Beaufort	
Langdon, Charles ..	Minor Can. of the Cath.	Ch. of St. Paul	D. & C. of St. Paul's	
Le Grice, Frederick	and Minor Can. of Coll.	Ch. of Westminster	D. of Westminster	
Lewis, Edward	and Blackburn, V. to St. Mich. & Trin, R. Queenhithe	{ Oxford Oxford London London	Ch. Ch. Oxford D. & C. of St. Paul's	
Lupton, James	Newport Pagnell, V.	Bucks Lincoln	Lord Chancellor	
Morley, George	District Ch. W. Wycombe	Bucks		
Peers, J.	Hovingham, P.C.	N. York York	Earl of Carlisle	
Prowde, Richard ..	{ Felthorpe, R. and Ringland, V.	{ Norfolk Norw.	{ Bp. of Norwich Bp. of Ely	
Schomberg, Alex. W.	Milton Puddimore, R.	Somerset B. & W.	Wm. Melliar, Esq.	
Serrell, H. D.	Oldbury, C.	Worcester Worcester	V. of Halesowen	
Sproston, George ..	Norwich, St. Augustine, R.	Norfolk Norwich	D. & C. of Norwich	
Stone, Samuel	Soham, V. with Barway, C.	Camb. Norwich	Pemb. Coll. Camb.	
Tasker, Henry	Stilton, R.	Hunts } Lincoln	{ Bp. of Lincoln D. & C. of St. Paul's	
Twining, Daniel ...	to Therfield, R.	Herts } Westmor.	Carlisle Earl of Lonsdale	
Ward, J. Thornborrow	Askam, V.	Cornwall Exeter	Ld. & Ly. Grenville	
Ware, Henry	Ladock, R.	Somerset B. & W.	John West, Esq.	
West, John	Aisholt, R.			
Witt, E. D.	{ East Lulworth, V. to hold by disp. Coombe Keynes, V. with Wool, V.	{ Dorset Bristol	John Bond, Esq.	
Woodforde, Thomas	Almsford, R.	Somerset B & W.	Rev. F. Woodforde	

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Archer, James.....	Middleton, R.	Lancas.	Chester	Lady Suffield
Bennett, Thomas ..	{ Bocconnoc, R. with Broad oak, R.	{ Cornwall	Exeter	Lord Grenville
Bond, William	{ Mutford, V. with Barnby, R. Suffolk and Wheatacre, All Sts. R. Norfolk	{	Norwich	Caius Coll. Camb.
Brice, John	{ Aisholt, R. and Grenton, R.	{ Somerset	B. & W.	{ Rev. John Price S. Kekewich, Esq.
Carter, Samuel	Ringland, V.	Norfolk	Norwich	Bp. of Ely
Cottle, Wyatt	{ Cholsey, V. with Moultsford, C. Rainham, St. Mary, and St. Marg, R. with Heloughton, V.	{ Berks	Salisbury	Lord Chancellor
Dewing, Edward ..	{ Newport Pagnell, V. Hovingham, P.C.	{ Norfolk	Norwich	William Ainge, Esq.
Durham, Jas. George		Bucks	Lincoln	Lord Chancellor
Frear, Robert,		N. York	York	Earl of Carlisle
Fulham, Edward ..	{ Preb. in Cath. Ch. of Chichester & Guildford, St. Nicholas, R. Surrey		Winchest. D. of Salisbury	Bp. of Chichester

Name	Preferment	County	Diocese	Patron
Haggitt, George	Soham, V. with Barway, C.	Camb.	Norwich	Pemb. Coll. Camb.
Holwell, E. Offspring	Flymptree, R.	Devon	Exeter	Prov. Oriel Coll. Ox.
Iveson, Arthur	East Bradenham, R. & Shouldham, C. & Shouldhamthorpe, C. and Tottenhill, P.C.	Norfolk	Norw.	Thomas Oxley, Esq. Thomas Hare, Esq. Bp. of Ely
Leech, J. Langton. .	Askam, V. and Bingham,	Westm.	Carlisle	Edward Bolton, Esq.
Mallory, John H. . .	Fell. of Coll. Ch. of Manchester and Mobberley, R.	Cumb. Chester	Chester	Rev. J. H. Mallory
Norris, Robert	Aldborough, R. and Tattenford, with Tatterset, R.	Norfolk	Norwich	Lord Suffield Sir Chas. Chad, Bt.
Smith, Thomas	Bierton, V. with Buckland, C. and Stoke Mandeville, C. and Carsington, R.	Bucks	P. of D. & C. of Lincoln	D. & C. of Lincoln
Talbot, Thomas ..	Tivetshall, St. Mary, R. and St. Marg, R.	Derby Norfolk	Lichfield Norwich	Dean of Lincoln Earl of Oxford

Goodison, Benjamin Croft. Chapl. to H. M.'s Forces at Cape of Good Hope.

Pilkington, William Probat. Fell. of Magd. Coll. Oxford.

Thorp, Robert Alder Fell. of Corp. Chr. Coll. Oxford.

OXFORD.

ELECTIONS.

In Convocation, the Rev. H. Duke Harrington, M.A. Fellow of Exeter College, the Rev. Peter Hansell, M.A. Fellow of University College, and the Rev. John William Hughes, M.A. of Trinity College, were nominated Masters of the Schools, for the ensuing year.

In Convocation, the nomination of the Rev. Charles Wightwick, B. D. Fellow of Pembroke, to be a Commissioner of the Market, was unanimously approved.

In Convocation, the sum of 200*l.* was voted from the University Chest, in aid of a fund now raising in order to effect certain improvements between Christ Church and Pembroke, by removing several old houses which intercept the view, and confine the thoroughfare in front of those Colleges.

Mr. Richard Wood, of St. John's College, has been admitted an Actual Fellow of that Society.

The Rev. Isaac Williams, M. A. of Trinity College, has been admitted Actual Fellow of that Society.

Edward Caswall, from Marlborough School; Henry Hall Davis, Commoner of Magdalen Hall; and William Cockin, Commoner of Brasenose College, have been elected Scholars of Brasenose College.

Thomas Edward Morris, Edward John Randolph, Arthur Ralph Barnes, and Thomas William Ware, (elected from Westminster School) have been admitted Students of Christ Church.

The Rev. Jasper Harrison, M.A., Scholar of Worcester College, has been elected Fellow on Mrs. Eaton's Foundation. Messrs. William Whitehead and Charles Bradley, Scholars on the same Foundation.

Mr. William Beadon Heathcote has been admitted Scholar of New College.

The Rev. William John Copeland, M.A. and Thomas Legh Cloughton, B.A. Scholars of Trinity College, have been elected Probationary Fellows; and Joseph Webster, of Trinity College, and James Cowles Pritchard, Scholars of that Society. At the same time, William Henry Ley, of Pembroke College, was elected Blount Scholar of Trinity College.

Messrs. Stewart Adolphus Pears, and John Matthias Wilson, have been elected Scholars of Corpus Christi College.

Messrs. S. H. Russell, J. A. Hessey, and G. K. Morrell, have been elected from Merchant Tailors' School, to Fellowships of St. John's College.

PRIZES ADJUDGED.

Theological Prize.—"On the Fulness of Time at which Christ appeared on Earth," Anthony Grant, B.C.L. Fellow of New College.

Chancellor's Prizes.

Latin Verse.—"Attila," John Thomas, Scholar of Trinity.

English Essay.—"The Study of different Languages, as it relates to the Philosophy of the Human Mind," Benjamin Harrison, M.A. Student of Christ Church.

Latin Essay.—"De Stoicorum Disciplina," Thos. Legh Claughton, M.A. Probationary Fellow of Trinity.

Sir Roger Newdigate's Prize.

English Verse.—"Staffa," Roundell Palmer, Scholar of Trinity.

The names of those Candidates, who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow :—

FIRST CLASS.

J. S. Brewer, Comm. of Queen's Coll.
F. H. Doyle, Commoner of Christ Church.
Frederic Rogers, Comm. of Oriel Coll.

SECOND CLASS.

C. W. Borrett, Demy of Magdalen Coll.
R. E. Copleston, Fell. of Exeter Coll.
W. W. Fowler, Commoner of Pemb. Coll.
T. James, Commoner of Christ Church.
J. L. R. Kettle, Lord Crewe's Exhibitioner of Lincoln.
C. E. Lefroy, Comm. of Christ Church.
Alfred Menzies, Scholar of Trinity Coll.
William Richardson, Comm. of Wadham.
W. W. Stoddart, Fell. of St. John's Coll.
E. P. Vaughan, Comm. of Balliol Coll.

THIRD CLASS.

T. Bachelor, Gent. Comm. of Magd. Hall.
H. Blackall, Student of Christ Church.
T. Calvert, Probat. Scholar of Queen's Coll.
T. Dand, Probat. Scholar of Queen's Coll.
P. D. Hadow, Commoner of Queen's Coll.
G. D. Johnson, Comm. of St. John's Coll.
Henry Jones, Commoner of Jesus Coll.
C. H. A. Martelli, Comm. of Trinity Coll.
Richard Prichard, Commoner of Jesus Coll.
John Rowlandson, Comm. of Queen's Coll.
Joseph Salt, Commoner of Balliol Coll.
T. H. Sotheby, Comm. of New Inn Hall.
H. E. Strickland, Comm. of Oriel Coll.
G. Thistlewaite, Comm. of Brasenose Coll.
William Wayman, Comm. of Exeter Coll.
F. B. Wright, Commoner of Queen's Coll.
C. P. Wyatt, Commoner of Christ Church.
H. T. Young, Commoner of Balliol Coll.

FOURTH CLASS.

F. Anson, Student of Christ Church.
G. T. Baker, Commoner of Christ Church.
Hon. C. B. Bernard, Comm. of Balliol Coll.
J. R. Burgess, Commoner of Oriel Coll.
J. Burnett, Comm. of St. Edmund Hall.
D. Deboudrey, Gent. Comm. of Magd. Hall.
J. F. Ferrier, Gent. Comm. of Magd. Coll.
John Irvine, Comm. of Magdalen Hall.
John Kent, Commoner of Wadham Coll.
H. N. Loring, Commoner of Exeter Coll.
E. Lowndes, Comm. of Magdalen Hall.
Joseph Martin, Commoner of Jesus Coll.

G. B. Rogers, Comm. of Pembroke Coll.
E. M. Stanley, Comm. of Worcester Coll.
A. J. Sutherland, Student of Christ Church.
A. W. Tooke, Gent. Comm. of St. Alban Hall.

Bowyer Vaux, Commoner of Trinity Coll.
Number of Fifth Class, 105.

Examiners.—C. W. Stocker, D.D. Alban Hall; T. W. Lancaster, M.A. Queen's College; R. D. Hampden, M.A. Oriel College; and W. Sewell, M.A. Exeter College.

We understand that the Fourth Class of this year contains *exclusively* the names of those gentlemen, who, not being ambitious of honours, but merely taking up sufficient books for a common examination, performed their exercises in such a manner as to be considered worthy of public notice.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

The Very Rev. John Merewether, of Queen's Coll., Dean of Hereford, Grand Comp.

DOCTORS IN CIVIL LAW.

Sir David Brewster, K.H. F.R.S. Corresponding Member of the Institute of France.
Robert Brown, Esq. F.R.S. Vice-President of the Linnæan Society.
Michael Faraday, Esq. F.R.S. Corresponding Member of the Institute of France.
John Dalton, Esq. F.R.S. Member of the Institute of France.

BACHELOR IN DIVINITY.

Rev. James Robertson Holcombe, Fell. of Jesus Coll. Prebendary of St. David's.

BACHELOR IN CIVIL LAW.

Francis Povah, Fell. of St. John's Coll.

BACHELOR IN MEDICINE, WITH LICENCE TO PRACTISE.

W. Dallas Bernard, M.A. of Wadham Coll.

MASTER OF ARTS.

Rev. Edw. Auriol, Chr. Ch. Grand Comp.
Henry Barton, Bras. Coll. Grand Comp.
Rev. Thomas Furnival, Queen's Coll.
Rev. John Purton, Trinity Coll.
Robert A. Hornaby, Oriel Coll.
Thomas Prickard, St. Mary Hall, G. Comp.
Robert Rolland, St. Mary Hall.
John White, Queen's Coll.
Rev. James Vaughan, Balliol Coll.
John Cooke, Balliol Coll.
Henry Clark, Worcester Coll. Grand Com.
Rev. Sackville Usher B. Lee, Oriel Coll.
George Frederick Arthur, Trinity Coll.
Rev. William North, Jesus Coll.
M. E. N. Parker, Oriel Coll. Grand Comp.
Patrick Boyle, Oriel Coll. Grand Comp.
Rev. William John Phillpotts, Oriel Coll.

- Rev. Robert Dyer, Alban Hall.
 Rev. Tobias Furneaux, Magdalen Hall.
 William Duke, Magdalen Hall.
 Rev. Thomas William Webb, Magd. Hall.
 Rev. George Andrew Jacob, Worcester.
 Rev. Edward Ness, St. Mary Hall.
 Hon. C. A. Murray, Fell. of All Souls' Coll.
 William Watts, Scholar of University.
 T. T. Bazely, Fell. of Brasennose Coll.
 George Barton, Brasennose Coll.
 Robert Lloyd, Brasennose Coll.
 Temple Hillyard, Brasennose Coll.
 Chas. Wordsworth, Stud. of Christ Church.
 Samuel Irton, Fell. Queen's Coll.
 Rev. Edward Pole, Exeter Coll.
 Rev. Thomas Inglis Steward, Exeter Coll.
 Henry Horn, Fell. of Magdalen Coll.
 Wm. R. Fremantle, Fell. of Magd. Coll.
 Rev. William Curling, Wadham Coll.
 William John Blew, Wadham Coll.
 Robert Bentley Todd, Pembroke Coll.
 Rev. John James, Jesus Coll.
 Thomas Griffiths, Jesus Coll.
 Sir J. Mordaunt, Bart. Christ Ch. Grand Comp.
 Lord Ashley, Christ Church.
 Viscount Sandon, Christ Church.
 Octavius S. Morgan, Christ Church.
 Rev. George Madan, Christ Church.
 Charles Boyle, Fell. of All Souls' Coll.
 Bonamy Price, Scholar of Worc. Coll.
 Rev. C. J. Laprimaudaye, St. John's Coll.
 Richard Heelis, Queen's Coll.
 Rev. Richard Bellamy, Pembroke Coll.
 Rev. T. B. G. Moore, Pembroke Coll.
 Rev. H. B. Snooke, Pembroke Coll.
 BACHELORS OF ARTS.
 Henry Hutton, Trinity Coll. Grand Comp.
 George W. Owen, New Inn Hall.
 George James Riddell, New Inn Hall.
 Edward D'Oyly Barwell, New Inn Hall.
 Dugald Campbell Gill, Alban Hall.
 Hastings Howes Harington, Magd. Hall.
 Robert Sykes, Magdalen Hall.
 Henry H. Crommelia, Magdalen Hall.
 Mark Antony Hartnell, Magdalen Hall.
 Thomas Cooper, Magdalen Hall.
 Edward Lowndes, Magdalen Hall.
 John Southwell Ifill, Magdalen Hall.
 Henry Jones, Jesus Coll.
 Thomas French, Jesus Coll.
 Thomas Jones, Jesus Coll.
 Francis B. Cole, Christ Church.
 Robert Waller, Brasennose Coll.
 Lomas Miles, Queen's Coll.
 Robert James Dunn, Exeter Coll.
 Henry Hobhouse, Balliol Coll.
 Edmund Dawe Wickham, Balliol Coll.
 Allan Maclean Skinner, Balliol Coll.
 Hon. Henry Charles Cadogan, Oriel Coll.
 Thomas Stevens, Oriel Coll.
 George Carwithen, Oriel Coll.
 Christopher Rawlins, Oriel Coll.
 Arthur Whipham, Trinity Coll.
 Peregrine Arthur Ilbert, Trinity Coll.
 Hew Stuart Powell, Trinity Coll.
 Richard Wood, Fell. of St. John's Coll.
 Edward Alston, Fell. of St. John's Coll.
 William Cave, St. Mary Hall, Grand Comp.
 Hon. Chas. Brodrick Bernard, Balliol Coll.
 David Thomas Knight, Lincoln Coll.
 George Arney, Brasennose Coll.
 Charles Turner, University Coll.
 William Henry Pooke, Worcester Coll.
 George Lillingston, Worcester Coll.
 Frederick Downes Panter, Trinity Coll.
 John Harman Samler, Pembroke Coll.
 John Chas. Wm. Leslie, Exeter Coll.
 Arthur Stonehouse, Wadham Coll.
 James Edwardes Sewell, Fell. of New Coll.
 James F. Ferrier, Magdalen Coll.
 C. R. Moore, Chr. Church, Grand Comp.
 Charles Edward Lefroy, Christ Church.
 Francis Hastings Doyle, Christ Church.
 Vernon Pearce Taylor, Christ Church.
 Robert Williams, Christ Church.
 Richard E. Roberts, Edmund Hall.
 Philip Scholfield, University Coll.
 John L. R. Kettle, Lincoln Coll.
 Chas. John D. Marsden, Lincoln Coll.
 Robert Spofforth, Lincoln Coll.
 Charles Roe, Trinity Coll.
 John Rowlandson, Queen's Coll.
 Francis Bowcher Wright, Queen's Coll.
 George Ferris Whidborne, Queen's Coll.
 John Finden Smith Phabayn, Queen's Coll.
 James Allan Smith, Queen's Coll.
 William Warde Fowler, Pembroke Coll.
 George Dent Johnson, St. John's Coll.
 W. W. Stoddart, Fell. of St. John's Coll.
 Richard Prichard, Jesus Coll.
 Edward Protheroe Vaughan, Balliol Coll.
 Patrick Douglas Hadow, Balliol Coll.
 Hugh Edwin Strickland, Oriel Coll.
 Frederick Rogers, Oriel Coll.
 James Robert Burgess, Oriel Coll.
 Henry Lewis Stephens, Oriel Coll.
 Arthur William Tooke, St. Alban Hall.
 Harry Jelly, St. Alban Hall.
 William John Birch, New Inn Hall.
 Thomas Dickenson, Magdalen Hall.
 James Burnett, Magdalen Hall.
 John Garwood, Magdalen Hall.
 John Little, Magdalen Hall.
 Henry Wildey Wright, Magdalen Hall.
 William Macquarie Cowper, Magd. Hall.
 Richard Parson, Magdalen Hall.
 Henry Wm. Mawre Light, University Coll.
 John Henry Allen, Brasennose Coll.
 George Thistlethwaite, Brasennose Coll.
 Charles Henry Oakes, Merton Coll.
 William Cooper Johnson, Merton Coll.
 John Wetherall, Lincoln Coll.
 John Hamilton Bond, Worcester Coll.
 John French, Worcester Coll.
 James W. Joyce, Stud. of Christ Church.

Charles Woodcock, Student of Christ Ch.
 Edward Paget, Student of Christ Church.
 Alexander D. Kelly, Christ Church.
 Alleyne Cox Yard, Exeter Coll.
 William Wayman, Exeter Coll.
 William Mountford Stracy, Exeter Coll.
 Richard Peter Warren, Exeter Coll.
 Thomas Davis, Queen's Coll.
 Benjamin Davis, Queen's Coll.
 James Walrond Burrough, Queen's Coll.
 Nicholas Rice Callender, Queen's Coll.
 John Kington Newbold, Queen's Coll.
 Charles Neale, Queen's Coll.
 Chas. W. Borrett, Demy of Magdalen Coll.
 William Buckler, Magdalen Coll.
 William Richardson, Wadham Coll.
 John Kent, Wadham Coll.
 Henry Tufnell Young, Balliol Coll.
 David James Lewis, Jesus Coll.
 Richard Evans, Jesus Coll.
 Thomas Williams, Jesus Coll.
 Joseph Salt, Balliol Coll. Grand Comp.
 J. Greenfield, Bras. Coll. Grand Comp.
 A. W. Radcliffe, Brasennose Coll.
 William Rigden, Magdalen Hall.
 Daniel de Boudry, Magdalen Hall.

William Eyre, Magdalen Hall.
 Henry Osborne, Balliol Coll.
 Thomas Egerton, Christ Church.
 J. W. W. Tyndale, Christ Church.
 Hon. Arthur E. D. Dillon, Trinity Coll.
 Bowyer Vaux, Trinity Coll.
 James Liptrott, Worcester Coll.
 Frederick Wickham, Fell. of New Coll.

The following gentlemen have been admitted *ad eundem* :

John Read Corrie, M.D. C. C. Coll. Camb.
 T. S. Turnbull, M.A. Pres. of Gonville and Caius Coll. Camb.
 J. Blackburn, M.A. St. John's Coll. Camb.
 R. Willis, M.A. Fell. of Gonville and Caius Coll. Camb.
 E. S. Halswell, M.A. St. John's Coll. Camb.
 W. Garnons, M.A. Sid. Sus. Coll. Camb.
 H. E. Fawcett, M.A. Trinity Coll. Camb.
 W. Miller, M.A. St. John's Coll. Camb.
 James Cumming, M.A. Trin. Coll. Camb.
 Walker Gray, M.A. St. John's Coll. Camb.
 James Bowstead, M.A. C. C. Coll. Camb.
 J. B. James, B.C.L. Queen's Coll. Camb.
 James Dunn, M.A. Trinity Coll. Dublin.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been appointed Barnaby Lecturers:

Mathematical.—Rev. Francis Martin, Trinity Coll.

Philosophical.—Wm. Hamilton Turner, Pembroke Coll.

Rhetorical.—Rev. Edward Baines, Christ's Coll.

Logical.—Rev. John Croft, Christ's Coll.

Robert Gordon Latham, Esq. Scholar of King's Coll. has been elected a Fellow of that Society.

James William Lucas Heavyside, Esq. B.A. of Sidney Sussex Coll. has been elected a Foundation Fellow of that Society; and the Rev. Charles James Shaw, M.A. a Fellow on Smith's Foundation.

Roger Buston, B.A. of Emmanuel Coll. has been elected a Tyrwhitt's Hebrew Scholar of the first class; and John Æmilius Shadwell, B.A. Scholar of St. John's Coll. a Tyrwhitt's Hebrew Scholar of the second class.

M. Claudius Germas, of St. John's Coll., and French tutor in the Grammar School at Huntingdon, has been elected Teacher of the French language for this University, in room of the late M. Jean Baptiste Goussel.

PRIZES ADJUDGED.

MEMBERS' PRIZES.—*For Bachelors of Arts.* 1. James Spedding, Trinity Coll. 2. H. S. H. Hildyard, B.A. St. Peter's Coll. —

Subject, *Qua præcipue parte debilis sit et manca Veterum Philosophorum de Officii doctrina?*

For Undergraduate.—James Hildyard, Christ's Coll.—Subject: *Inter silvas Academi querere verum.*—No second prize awarded.

PORSON PRIZE (for the best translation of a passage from Shakespeare into Greek verse).—Henry Lushington, Trinity Coll. Subject, Julius Cæsar. Act II. Scene 2. Beginning—

Cal.—“*Cæsar, I never stood on ceremonies.*”

And ending, “*Seeing that death, a necessary end, will come when it will come.*”

SIR WILLIAM BROWNE'S MEDALS, for Greek Ode. } James Hildyard,
 Latin Ode. } Christ's Coll.

Epigrams.—William Nicholson, Christ's Coll.

Subjects:

Greek Ode.—*Quid dedicatum poscit Apollinem Fates?*

Latin Ode.—*Oeculum quatiente animo tortore flagellum.*

Greek Epigram.—*Quis enim celaverit ignem, Lumine qui semper proditur ipse suo?*

Latin Epigram.—*Homo sum: humani nihil a me alienum puto.*

The CHANCELLOR'S MEDAL for the best English poem: William Chapman Kinglake, of Trinity Coll.—Subject, *The taking of Jerusalem in the first Crusade.*

Trinity College Examination.—Alphabetical List of the first classes.

SENIOR SOPHS.

Boteler	Hankinson
Brown	Kemplay
Fowler	Phelps
Gowring	

JUNIOR SOPHS.

Birks	Morton
Forsyth	Pryor
Gooch	Selwyn
Hoare	Smyth
A. Hulton	Stevenson
Marsh	F. Williams

FRESHMEN.

Allen	Le Mottee
Blackburn	Merivale
Burnett	Murray
J. Cooper	Musgrave
Dixon	Rawle
Goulburn	Ross
Grote	Scrivener
Harris	Seager
Heisch	White
Howes	

At the close of the examination at St. John's College, the First Class in each year was arranged as follows:

THIRD YEAR.

Pound	Quirk	Massey
Cruze	Howlett	J. H. Barker
Paley	J. Thompson	

SECOND YEAR.

Bullock	Coates
Low	Jenner
J. Wood	Wharton
Trentham	White
Bryer	Nevin
Hey	Sandford
Welldon	Meyler
Giles	Huxtable
Rolfe	C. Cotterill

FIRST YEAR.

Sylvester	W. H. Smith
Cotterill	Gipps
Scudamore	Curtis
Gibbons	Lambert
Bishop	A. Smith
Ireland	Bensted
Waltham	Bateson
Hutchinson	Etty
Pillard	W. Laing
Legrew	Drake
Hope	R. Barber
Beadon	Makinson

Lord John Beresford, Lord Claud Hamilton, the Hon. Charles Maynard, and Sir John Nelthorpe, Bart. have been admitted of Trinity Coll.

MARRIED.

At St. Mary's, Bryanston-square, Edward Yardly, Esq. of Lincoln's Inn, and Fellow of Magdalene Coll. in this University, to Elizabeth, third daughter of the late John Taylor, Esq. of Everley, near Scarborough.

At Canterbury, the Rev. John Sandys, M.A., Minister of St. Paul's Church, Islington, and Fellow of Queen's Coll. in this University, to Mary Almeida, youngest daughter of the late Rev. Cooper Willyams, M.A. rector of Kingstone, Kent.

DIED.

Tugwell Robins, Esq. B.A. Fellow of Magdalene Coll. in this University.

DEGREES CONFERRED.

DOCTOR IN PHYSIC.

Edward Beck, Esq. of Jesus Coll. comp.

BACHELORS IN DIVINITY.

Rev. Thomas Gregory, St. John's Coll.
Rev. Robert Little, Sidney Coll.
Rev. G. B. Paley, Fellow of St. Peter's Coll.
Rev. S. Fennell, Fellow of Queen's Coll.
Rev. J. Malmesbury Kirby, Queen's Coll.
Rev. Jos. Taylor, Fell. of St. John's Coll.

LICENTIATE IN PHYSIC.

Leonard Richard Willan, St. Peter's Coll.
Thomas Briggs, Caius Coll.

MASTERS OF ARTS.

W. Aldwin Soames, Fellow of Trin. Coll.
Rev. E. Pickering Williams, Trinity Coll.
James Taylor Ingham, Trinity Coll.
Charles Morris, Trinity Coll.
Francis Michael McCarthy, St. Peter's Coll.
Rev. W. S. P. Wilder, Caius Coll. comp.
R. Flemming Hartley, Queen's Coll.
Francis Scott, Trinity Coll.

BACHELORS IN CIVIL LAW.

John Platt, Trinity Coll.
Lord Augustus Fitzclarence, Trinity Coll.
Rev. John B. James, F.L.S. Queen's Coll.
Rev. John Morgan, Sidney Coll.

BACHELORS IN PHYSIC.

Charles James B. Aldis, Trinity Coll.
William Holt Yates, St. John's Coll.
George Wilson, St. John's Coll.
Matthew Scholefield, Caius Coll.
Joseph Jones, Caius Coll.
Edward Williams, Queen's Coll.
Arthur Todd Holroyd, Christ's Coll.
George Pardoe, Caius Coll.

BACHELORS OF ARTS.

William Brooke, Fellow of King's Coll.
 W. Wigan Harvey, Fellow of King's Coll.
 John Carey, Trinity Coll.
 Alex. Fowden Haliburton, St. John's Coll.
 Charles George, St. John's Coll.
 Charles Sawbridge, St. Peter's Coll.
 James Walter E. Ellis, Caius Coll.
 William Dark Daniel, Caius Coll.
 Fitzjames Watt, Caius Coll. comp.
 James Curtis Somerville, Trinity Hall.
 Cowdell Chapman, Corpus Christi Coll.
 Richard G. L. Blenkinsopp, Trinity Coll.
 Thomas Daniel Holt Wilson, Trinity Coll.
 James Garnett, Trinity Coll.
 David Williams, St. John's Coll.
 J. C. Morphew, St. Peter's Coll. comp.
 George Thomas Hall, St. Peter's Coll.
 Phillip Brandon Backhouse, Clare Hall.
 Charles Erskine Mayo, Clare Hall.
 William Monkhouse, Caius Coll.
 Edward Freeman, Corpus Christi Coll.
 Charles Johnson Snape, Queen's Coll.
 Weston Fullerton, Emanuel Coll.
 Archibald Campbell, Trinity Coll.
 Beilby Porteus Hodgson, Trinity Coll.

The Rev. Henry Parsons, M. A. of Balliol College, Oxford, and the Rev. John Calthorp, M. A. of Brasenose College, Oxford, have been admitted *ad eundem* of this University.

At a meeting of the Syndics of the Public Library, it was agreed as follows:—
 "As it appears to the Syndics that the present Librarian is inadequately remunerated for the time and attention which he devotes to the discharge of the duties of his office: agreed, that it be recommended to the Senate to increase the salary of the present Librarian from 210*l.* to 300*l.* a year; and to pay the additional 90*l.* out of the common chest; the augmentation to commence from Lady Day 1832."—It was intended that a grace should be offered to the Senate, agreeably to the above recommendation, but it was subsequently withdrawn in consequence of a letter which was received from Mr. Lodge, in which, we believe, that gentleman requested that the proposed increase might be deferred until several improvements, connected with the University, had been carried into effect.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 21, Professor Cumming, Vice-President, being in the chair. The conclusion of Sir J. Herschel's Memoir was read, "On a ma-

chine for resolving certain equations."

The construction of such a machine was originally contemplated only as a speculative possibility; but Sir J. Herschel happened to be at that time engaged in investigating the elliptical orbits of some of the most remarkable double stars; and in the course of this inquiry he had continual occasion for the numerical resolution of the cases of such equations in every state of the data. Finding the preliminary trials requisite for establishing a rapid convergence of the successive approximations consume a great deal of time, even more than the approximations themselves when once effectually entered upon, he set himself to consider whether some simple contrivance, free from such objections, might not be found, which would give him by inspection at least a first approximation to the solution, and thus prove of immediate practical utility. The paper contains a description of a construction which has been used by him for this purpose; and of modifications of this construction by which several extensions of such equations may be solved. Mr. Willis read a paper "On the use of the ventricles of the larynx." Mr. Willis conceives that the larynx is closed by the mutual pressure of the upper ligaments which lie above the ventricles, and which are locked by the pressure of the air itself, instead of being, as is commonly supposed, closed by muscular action, acting on the vocal ligaments which lie below the ventricles, in which case every increase of pressure would require an increase of effort to keep the larynx close. This opinion has recently been remarkably confirmed by a case which occurred in the Middlesex hospital; in which a person who attempted suicide laid open the larynx in such a manner that the internal motions of the parts could be observed. Professor Henslow commenced the reading of a memoir containing observations on a monstrosity of the common mignonette, tending to throw light upon the question recently discussed among botanists respecting the classification of that plant. After the meeting, Mr. Willis gave a lecture, illustrated by experiments, upon various points connected with the subject of sound. He exhibited Weber's correction of Savart's statement concerning the form of the nodal lines in tubes vibrating longitudinally; and Mr. Wheatstone's experiment to shew the conspiring or counteracting vibrations of the parts of a glass plate, into which its nodal lines divide it; by holding it, while vibrating, opposite to both ends of a bent pipe. Mr. Willis noticed also the differ-

ence between Weber's experiments upon the effects of a free reed joined to a tube of variable length, and his own experiments on the same subject made and published independently. Weber had produced greater modifications of tone by such tubes, but had altogether overlooked the vowel quality which they communicate. Mr. Willis shewed the application of the principles thus discovered in the *Chinese organ or Ching*, and various other combinations, and exhibited Weber's experiment of the compensation of reed pipes.

A meeting of the Philosophical Society was held on Monday evening, June 4, Dr. F. Thackeray, the Treasurer, in the chair. A memoir, by J. Hogg, Esq. of Peterhouse, was read, containing descriptions of the classical plants of Sicily, founded on personal observations of the author, and compared with the mention of them found in ancient authors: Theophrastus, Dioscorides, Pliny, and the poets Theocritus and Moschus. Professor Henslow exhibited drawings illustrative of his memoir on the classification of mignonette. Dr. Clark exhibited and commented on a semi-double fœtus of a pig, similar in many respects to the monstrous human fœtus described by him in the last part of the Transactions of the Society; and Professor Cumming performed a series of experiments illustrative of Mr. Faraday's recent discoveries in magneto-electricity. It was shewn, both by the common galvanometer and by one of gold leaf, that the galvanic current exercises a momentary power of induction upon a wire in its neighbourhood; that a similar effect is

produced by a magnet suddenly moved transversely to the wire; also by a piece of soft iron moved so that its ends suddenly acquire or lose a magnetic character by the action of the earth's magnetism, and, finally, by moving the wire itself so as to intersect the terrestrial magnetic curves. It was shewn also that a permanent deflection of the galvanometer needle was caused by the rotation of a brass disk under the influence of a magnet; and by the rotation of a cylindrical magnet round its own axis. The induced magneto-electricity was proved by its effects upon the nerves of a frog, to be capable of transmission through fluid conductors.

The anniversary meeting was held on Tuesday, June 5, Dr. Haviland, Vice-President, in the chair. The Treasurer's accounts were read and passed, and the following officers were elected for the ensuing year: President, Rev. Prof. Sedgwick. Vice-Pres. Dr. Haviland.

	Rev. Prof. Cumming.	
	Rev. Geo. Peacock.	
Treasurer,	Dr. F. Thackeray.	
Secretaries,	Rev. Prof. Henslow.	
	Rev. W. Whewell.	
Council ..	Prof. Miller.	
	Rev. Prof. Clark.	} Old
	Rev. Prof. Jarrett.	
	Rev. L. Jenyns.	} New
	Rev. H. Coddington,	
	Rev. J. Cape.	
	Rev. R. Murphy.	
Steward of the Reading Room,	Rev. J. Lodge.	

NOTICES TO CORRESPONDENTS.

The subject of "J. P.'s" communication has already been discussed in the Supplement to the Protestant Journal for December, 1831, pp. 953, 954; and more at length by the Rev. Professor Lee (in his Prolegomena to the Biblia Polyglotta Londinensia Minora, p. 29, of the folio Edition) who has shewn that the supposed testimony of Maruthas is inapplicable to the point for which it is adduced by J. P.; and before him, by Professor Wiseman of Rome. As we have mentioned the Protestant Journal, we take this opportunity of again strongly recommending it as a periodical ably written, and well suited to all who love our Reformed Church.

We should have thanked "T. S." in our last Number for his very interesting communication, but we hope shortly to make amends, by aiding his argument in our own way.

A Country Newspaper, "in the Dissenting interest," referring to the Article in our last Number on the Evils of Dissent, asks, "Where are our champions to refute such charges?" Echo says, "Where?"

"R. C." has been received.

On account of the extent of our Ecclesiastical department for this month, we are obliged to defer our Law Report, as well as many other articles now in type.